

THE
SOUTHERN
SOCIETY

INCORPORATED

FOR THE PURPOSE OF
PRESERVING THE
REMAINS OF THE
SOUTHERN CONFEDERACY

AND OF
ERECTING MONUMENTS
TO THE SOLDIERS
AND OFFICERS OF THE
CONFEDERATE ARMY

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The PREFACE to the READER.

Judicious Reader,



He Learned Author of these ensuing Divine Poems, (The soules Solace in times of trouble,) having with great paines, care and industrie, perused divers Authors for the furtherance of this his Worke, as thou maist perceive by the first printed sheet thereof; and leaving the same to my dispose, I finding the said quotations so far to exceed the place, against which they ought to stand, that according to divers printed Bookes, I resolved (for thy ease and benefit) without my Authors consent, to place them at the end of the said Poems in a faire Character, with reference to each page and line, marked with severall letters of the Alphabet; as thus (a) &c. where thou maist easilie find them. And so I commend them with the whole unto thee, resting

Thine T. H.

To the indifferent Reader.

Readers, you I mean, not by reason, not by affection, when this or any other Booke presents it selfe to your view or censure, read not to contradict, nor to helieve, but weigh and consider, despise not the matter for the meannesse of the stile; solid and sober natures have more of the ballast then of the saile; decaying Merchants have many tricks to uphold the credit of their wealth and ability: empty and barren braines fine glistring phrases and flourishes to maintain the credit of their sufficiency; discretion of speech is more then eloquence, and so speake agreeably to those with whom we deale is more then to speak in learned words. Christ for the good of the towne where he was brought up (a patterne imitable) went nay prioris, travelled from Galilee to Nazareth, from a Village to a Hamlet, from a great City to a small Village, Sic vacat exiguis rebus adesse Jovi: I, for the good and benefit as well of the rude and unlearned, as otherwise, have layd aside Poetical Additions, Allegories and Illusions, darke and obscure Parables, Phrases, and flourishes, (wherewith some mens writings are unreasonably stasht) and observ'd (though perhaps with more difficulty and paines) this plainnesse of writing, that so I might be understood of the meanest capacity: Charge me not with arrogancie nor presumption, for as I know that facilitate

To the indifferent Reader

and ability ought to goe before practice, because the object cannot be received without the instrument, so I also know what where these are bestowed they either are or should be operative, because the object is ordained for the facultie, unumquodq. est propter operationem suam, I speake not this to animate and encourage those, who only out of a diabolical call of pride, envie, or arrogancie, will undertake what is not their due, they are neither called to nor qualified for: & here I cannot but admire at the abominable impudencie of many proud Iesabels in these times, who imitate their Grandmother Eve in usurping the office of teaching, and their sister Miriam, in grudging and murmuring against Moses and Aaron: None might presume to enter into the Sanctum Sanctorum but the high Priest; the Egyptians had their mysteries in Hieroglyphick letters lest the vulgar should dive into them, Suror ne ultra crepidam, let not the Shoemaker goe beyond his last, let the Cöbler attend his boote, the Waterman his boat, the Fisherman his bait, and the Schöler his books, an hammer is for the Smith, a Homer for the Schoole.

We may justly take up that complaint which St. Hierom made against some in his time; Quod medicorum est promittant medici, tractant fabria fabri, sola scripturarum ars est quam sibi omnes vendicant, hanc garrulatus, hanc delirus senex, hanc sophista verbosus, hanc universi præsumunt & lacerant. But I will say to such, as Basil once did to an Emperors Cook, who thought himself to be *δαεινολογὸς τῶν θεῶν*, and was foolishly and arrogantly prating about matters of faith and religion, tuum est pulmenta curare non divina eloqui à decoquere, it belongs to thee to mind thy cookeries, and not to meddle with points of divinity: O imprudent impudent men and women, put chains

To the indifferent Reader.

chains and fetters upon your hands and feet (your wills and affections) not those wherewith Venus Morpho was bound among the Lacedemonians, but fetters of reason and civilitie, put a ring upon your lips, not of brasse, according to the custome of the Egyptian women) but of prudence and modestie, but this by the way, I returne to the Reader. Out of an overweening opinion of your owne worthinesse and ability, undervalue not another, the more ignorant many times the more impudent, if you have better parts you should have better manners; the most eloquent may learn humility, and he that thinks himself the wisest may discourse as large of his owne folly: Censure not the plainnesse of my writing, nam hæc animis non auribus scripsi, If any thing appeare childish, and upon further triall be so, impute it the tender-nesse of my years, if not so, to the slenderesse of your judgments; if any thing may be variously taken, let charitie move you to make the best construction therof, if you say it is in the accusative case, I answer, it is also in the plurall number, and therefore none needs be offended. Lastly, your favourable acceptance of the first fruits of these my unwearied labours for the present, will not onely encourage but engage me to the like respective service to you for the future.

Valete

Fran. Thorne.

To all the afflicted.

Job 5. 6 7.
Job 7. 14; ad 6.
ver.



Plal 79. 4 5.

Plal 119. 40.

Iohn 1. 5.

AN and sorrow are like *Hypocrites* his twins, two inseparable adjuncts, and his life may fitly be resembled to *Ezekiels* rool, full of lamentations; to the moones of *Aprill*, spent in continuall showers of grieffe, *ubi finis unius mali gradus futuri*, where clouds of adversity are ever breeding, and the farewell of one sorrow, is but a welcome to another; yet the godly man, as if he were the sole-borne heire to sufferings, hath for the most part the largest possessions in this field of sorrow, in this vale of misery; so that the profession of *Christ*, in respect of outward calamities, which are many; the contrarieties between the *Flesh* and the *Spirit*, which are implacable; the assaults of the *Divell*, strong oppositions, and corrupt conversation of wicked men may seem a burthen insupportable; yet truth it self, and the testimonies of godly men sufficiently declare, That the waies of the *Lord* are not grievous, and that his commandements are not burthenesome: for first, The regenerate are partakers of the divine nature of *Christ*, whereby they are enabled to doe and suffer all things, *Credenti omnia sunt possibilia*, all things are possible to them

To all the afflicted.

them that beleeve. Secondly, they have spirits well qualified, humble and meek minds, loving and tractable dispositions towards Christ, and love takes away difficulty, *leve fit quod bene fertur onus*, love makes a heaue burthen light. Thirdly, they have Christ the head of all the faithfull, as fellow-members to sympathize with them in their sufferings, & *solamen miserie socios habuisse doloris*, they have the God of hosts within them, the hosts of the Lord without them, the God of hosts, and all the hosts of God for them; if men dare offend, God will and can defend: What need *Mathew* care if an angry *Peter* cut off his eare, if Christ be *pro* cure it againe? What need *Iob* feare the roaring Sabbeans, and robbing Chaldeans, if Gods protection uphold him? What need *Lot* feare to bee carried away captive, if *Abraham* follow to redeem him? What need a Christian feare to sustaine trouble, sorrow, need, sickness, or any other adversity, since Christ the Son of God will make his yoake easie, and God our tender Father will in his due time both ease & release us? Yea God the Father, God the Son, and God the holy Ghost are ever ready to apply their helping hands, and wee commonly say, *multorum manibus grande levatur onus*, many hands make light worke: Yet in the holy Scriptures, we finde that many godly and Religious men (through the imbecility of the flesh, the extremity of paine, and strong assaults of the Divell thereupon) have been for a time so possessed with a spirit of heavinesse, that they have appeared to themselves and others, for a time, as men utterly lost and forsaken, and by this means have beene made unfit to serve God, and scandalized their Religion; to prevent this and such like evils which

3-3-19

To all the afflicted.

which might hence arise, I have in this small Treatise proposed to your serious consideration: First, the brevity of affliction or difference between the Crosse and the Crowne. Secondly, the benefit that comes to the soule by affliction. Thirdly, what Christ hath suffered for us. Fourthly, the ends why God afflicts his people. Fifthly, the author of affliction. And these five thoughts, as *Dauids* five smooth stones being rightly placed in the sling of the heart, and levelled by the steady hand of faith, will be sufficiently able to beat down the great *Goliath* of our soules despaire: first, consider the difference between the Crosse and the Crowne; the brevity of suffering, the perpetuity of reigning; afflictions are but for a short time, during the time of this present life, *I count*, saith the Apostle. &c.

Therefore the time of affliction is sometime termed a day of triall, sometimes a night of sorrow: Heaviness may endure for a night, saith the Psalmist, but joy comes in the morning; sometimes to an houre, of watching, as Christ said to his three Disciples, Can you not watch with me one houre? Besides this, the burthen of afflictions, hath consolations qualifying; As the sufferings of Christ doe abound, so his consolations much more: Blessed are they which are persecuted for righteousness sake. Let *Stephen* have his eyes in prayer to see the heaven opened, and Jesus standing at the right hand of God, and he shall not be moved with the stones which the Jewes violently throw at him: Let *Moses* see him which is invisible, and he shall not feare *Pharaoh*, but rejoyce, rather to suffer with the people of God, then to enjoy the pleasures of sin for a season: Let *Paul* and *Silas* consider for whose sake they
are

Rom. 8. 18.
3 Cor. 12.

Matth 26. 40.

2 Tim. 2. 12.
3 Cor. 1. 2, 3, 4, 5.

The second part.

are persecuted; and they will sing still, rejoicing in the
middle of their sufferings. Secondly, the power of the
oppressor is limited, his dayes are numbered; I have said
ye are Gods; but ye shall dye like men; the rod of
the wicked shall not alwaies rest on the backe of the
godly, God will either cut off the oppressor in his fury,
or take the oppressed to his mercy; *Statutum est homi-
nibus semel mori*; It is appointed for all men once to dye:
Quidquid generatur corruptum, paucis annis liberabitur. Here
is our comfort then, if we dye, we shall live like An-
gells; if we live, we shall see our enemies dye like men,
de post hoc venit iudicium, and then cometh judgement.
Christ our blessed Saviour, God and Man, will one day
come to exercise a iudiciall course against them, other-
wise God should be unjust in rewarding, and the godly
of all men most miserable. Secondly, consider the be-
nefit that comes by affliction, *Via crucis est via laetitiae*,
the crosse is the high way to the Crowne; we must
goe through *Bethleem*, to *Betheden*, through many
tribulations into the Kingdome of heaven.

Rom. 5. 4.
Luke 24. 26.
Rom. 8. 17.
Acts 14. 21.
Heb. 12. 6. 7.

Affliction to the soule, is as physike to the body;
more whole some, then too dilligent; for although sim-
ply in it selfe it be not good, yet being prescribed, di-
rected and ordered by the wise hand of God, it often
times proves very usefull and advantageous to the soule.
David speaks upon his owne experience, that it was
good for him; and *Paul* affirms the same, There is no
affliction for the present joyous, but it brings forth the
quiet fruits of righteousness. *Adam* in the garden of
pleasure, was overcome by the Serpent; when *Job* lay
on the dunghill of misery, was more then a conqueror:
Affliction makes men mortuie for their sins, & *beat*

Psalm 119. 71.

flours of wheat, Blessed are they which mourn: Affliction
 makes men humble, and humility makes the soule hap-
 py. *Deus resistit superbis et gratiam humilibus.* God
 resists the proud, but gives grace to the humble: Aff-
 ctions make men meek, & *beati sunt miseri*. Blessed
 are the meek, for they shall inherit the earth. *Beati man-
 tes in iustitia, decetis mitas in vino suo.* Affliction makes
 men hunger and thirst after righteousness. *Beati qui
 esuriunt.* Blessed are they which hunger, &c. Affliction
 doth purge and purifie the soule, & *beati mundi corde.*
 Blessed are the pure in heart, &c. *Beati qui consolantur*

Platz 35:

Ncb. 12: 1, 2, 4.

Thirdly, *Intrae subera pendens in Christi, sanguinem*
multum pretium redemptio, ciuitas resurgens; *caput*
habes inuentum ad salutandum, corruptum ad dirigendum,
fructus extensa ad complectendum, & totam denique cor-
pore expasium ad redimendum. Aug. de pas. Christi. Con-
sider what Christ hath done, and suffered for thee:
Adula docuit, mira forte iter passus est uerbis, dolore uer-
bera, hinc he was incarnate, and assumed the nature, *not*
of pure and immortall Angels, but of sinfull mortall
men, hinc he came from *Galilee, in Nazareth*, from a
Region to Hamlet, from Men to man, from Joy
to sorrow, from the Crown to the cross, from his
Fathers house where were many Mansions, to lie in a
stranger, from a Hall to a stall, from eternall life, to dye
a shamefull death, from glory to ignominie; For he that
thought it no robbery to be equall with God, made
himselfe of no reputation, and came downe from Hea-
ven, and became man, *pro seruis Domini, pro gregis pa-*
storibus, pro populo, pro militibus, pro milite ductor, and
all this he hath done for us, yea when we were his utter
enemies; He was wounded for our sins, and broken
for

Thall. 116. 11.

for our iniquities, the chastisement of our peace was
imposed, and by his stripes we are healed. *Cor. 5. 21.*
*qui pro nobis factus est, ut nos sanctificet et seipsum
nobis offerat in odorem suavitatis.* The serious and right consi-
deration of these things will make us truly, submissively,
humble and thankfull, and to cry out with the Prophet
David. *Quid retribuam Domino pro omnibus que contu-
lulit mihi, primo nihil erum? fecit mihi opus mirum, et
quoniam inuocauit me, lapsum reduxit, et in latrocinio
meo deprece suorum fecit me.* What shall I render unto
the Lord for all his benefits, &c. he made me of no-
thing, he sought me when I was lost, and seeking me
he found me, &c. *O bone iesu, quid tibi meritis est, ut de-
bitum et satisfactionem non precor mihi? Et in latrocinio meo ex-
emplum gratis sine meritis, charitas sine meritis.* *Bernardus
post Christum.* O sweet Iesu, what dost thou mean? We
owe, and thou paieest, we sinne, thou pardonest, a work
without example, grace without merit, love without
measure, *Et quid mirum est, si malum seruus vitam deo-
norum prelio deponat, cum bonum Dominum ut ait deus, ut
pro malo seruet.* What wonder is it, for an euill seruant
to lay downe his life for a good Master, when a good
Master hath first laid downe his life for an euill ser-
uant. *And thus he hath done, and thus he will continue to do.*
Nobly, consider why God afflicts his people, as
namely first, that those excellent graces of his Spirit in
these Saints might appeare more famous and illustrious
in the eyes of the world, *Habuerunt quidam sancti felix si tri-
bulationes.* How had the faith of Abraham, the patience of
Job, the meeknesse of Moses, and fidelity of many of the
Apostles been so illustrious, if God had not proved
them? *Stella interdu latet, non tamen interit, dum non ap-
paret.*

Psalm. 116. 11.

Isa. 1. 2.

To all the afflicted

Ezek. 17.

(17. 213)

First to prepare us to afflictions; *Toucher* and *Tryer* of our hearts; *When* the *Sinner* is in the *Storm*, his *Love*, *Grace*, *Hope*, and *Faith* are not in *show*, but *Love*, *Grace*, *Hope*, and *Faith* are best seen in time of extremity. Secondly, that the rage of their afflictions might be taken off from the world, the pomps and vanities thereof. Thirdly, for the subduing and quelling of some lust yet unpossessed. Fourthly, that we might prize and value his favours, blessings and benefits in a higher rate. *Quia magis caremus quam fruendo scilicet magis domus deorum preciosa est*, we never know the right worth of a thing, untill we are sensible of the want of it; meat is sweet to the hungry; rest to the weary, &c.

Fifthly, that they might not be condemned with the wicked of the world hereafter; the father suffers his child to burn his finger in a candle to prevent the danger of a greater fire.

Sixthly to try the disposition of their hearts, the father croaketh his child of his will, to see of what humour and disposition he is, to see whether he will grumble, murmur, or repine, or no.

Seventhly, to discover the hypocrisy of many, who in the time of peace and prosperity, will make great shew of Religion and Piety, when as indeed their chiefest holiness towards God, is to palliate and cover their foul injuries towards men. *Sape latet vitium proculdubio boni*, it is the nature of hypocrisy to get as near Religion as it can. And it is not easily discovered, the dross can hardly be distinguished from the silver till it come out of the furnace; the Player hardly knowne untill he be unmaskt; now times of trouble and persecution are Gods unmasking times, times of discovery;

To all the afflicted.

If the Playe draw his wonted auditory and applause, he presently comes out of heart, if these have not their wonted health, peace and plenty, they are ready to forsake their God and Religion, and to say as *Jeremias* prophane Slavevant did, This evill is of the Lord, and why should we depend any longer on him? Whereas the godly then cleave nearest unto the Lord, Bels keep their tune whether they ring for funeralls or festivalls, they that are truly Religious, will bee Religious as well in want, as in wealch, in adversiry, as well as in prosperiry, in *solitudine* as well as in *theatre*, in private, as well as in publicke.

1 Kings 6.33.
Ezra 3.1.
Mal. 3.24.
1 Sam. 20.6.7.

Fifthly, and lastly, consider who corrects thee, thou art under the hand of a wise God, and pitifull Father, who both can, and will order all things for thy good, prosperiry, adversiry, sicknesse, health, life, death, *omnia cooperantur*, and all things else shall worke together for the good of such as love the Lord, for nothing happens to the godly by chance or fortune (as many ignorantly suppose) there's not a sparrow falls to the ground without the providence of God, there is not a haire upon our heads but it is numbred. Repine not then at the hand of God, neither let thy heart be troubled at the continuance of trouble, His waies are not as our waies, he is infinitely wise, & knows what will make most for his glory, & our good, our extremity is oftentimes his sweet opportunity. *In monte videtur Deus*, In the mount will the Lord be seen, and God usually affords the greatest comforts in greatest troubles; first, that we might bid his comforts more hartly welcome. Secondly, that his power, providence, wisdom, and goodnes might be more evidently seen in the delivery.

Rom. 8.28.

Ezelef. 3.11. 14.
Ezra 3.9.
Rom. 8.33.34.

To all the afflicted

Crudge not at the prosperity of the wicked, which is
not the badge, but the baggage of vanity, according
to the Roman word, *Impedimentum*, for this is bur-
ragious to him that travels towards heaven, and long
cloak is to him that is to run a race, therefore hath Christ
it is a hard matter for a rich man to enter into the King-
dom of Heaven. Secondly, riches are but *res mediæ*,
good or bad, as they are used, therefore true happiness
cannot consist in abundance, they cannot deliver the
soul from the power of death, nor pains of hell, the rich
man died, and was carried to hell. Thirdly, they are un-
certain, *hodie Crasus cras Crodus*, he that is a King to day
may be a beggar to morrow, and therefore no solid
ground of felicity, *Paulus hac nocte cripient animum suum*,
Thou fool, this night shall they take away thy soul.

Luke 16.

Hab. 2. 5.

4. They cannot give content to the appetite of man,
much lesse able are they to satisfy the soule. Lastly,
there must be a *reddere rationem* viliatationis tua, rich men
must answer their receipts, thy must be called to account
how they have used the talent given them.

In things transitorie and mutable keepe as neere as
thou canst a iust decorum and temper in thy soule, *nila*
Christi non deus ita timere, *construere paupertate*, *sal*
non vix per digne, *deus per vultus*, *Amita sap. vult*
immaculat, wende not up the plumes of thy affections too
high, nor let them downe too low, *Te secundum duntaxat*
fidem, *in vultus*, *in vultus*, *in vultus*, *in vultus*,
Seneca. in *Thyeste lib. 3. 5.* *in vultus*, *in vultus*,
prosperity make thee so merry as to forget thy God, nor
adversity so sorrowfull as to forget thy selfe, in seeking
power some have lost libertie, in obtaining power over
others, many have lost power over themselves, and po-
nity

To the afflicted.

thy oftentimes shines, adversity sometime saves the soule,
riches and pleasure cast *Drusus* into hell, misery and af-
fliction raised *Lazarus* into heaven: If thou art in po-
verty, or any other calamity, looke as well upon such as
want what thou enjoyest; as on those which have what
thou wantest.

In prosperity flatter not thy selfe with any certaine
perpetuities, riches have wings in adversity; promise
not thy selfe a sudden delivery, for this is as dangerous
to the soule, as predigestion is to the body; *Sanctus non* Psal. 37. 16.
profortunatus, i. e. de impatiencia & infidelitate non ad res
prosperas confugiet, nec fortunacione prospera Deum ante- Eccles. 38. 14.
vertet: Iuven. God will deliver his people from their
troubles and calamities whatsoever, in his *good* though
not in our *evil*, let the waters of *Mara* be never so
bitter, God hath a tree to sweeten them, let the rivers of
Iericho be never so unsavory, God hath a salt to season
them, let the sorrows of this life be never so lower, God
both can and will in his good time sweeten them. When
thou entrest into the way of christianity, promise not
thy selfe too much ease and securitie, worldly honour,
and heavenly wisdom, like the oak and the olive de-
light not to grow together, and to seeke ease and tran-
quillitie in this world, is to seeke Christ in *Golgotha*, the
living among the dead, *non uidere qui panem subit in fide-*
re diurnum, Non debet attendere absq; labore salutis, we must
worke out our saluation with feare and trembling: If
Jonathan will surprise the garisons of the *Philistines*,
he must climb up with hand and foot betwene two
rocks, if *David* will be sonne in law to King *Saul*, hee
must bring a hundred foreskins of the *Philistines* for a
dowrie, if *Ruth* will have *Rachel* he must serve fourteene
years;

To all the afflicted.

yeares; if any man will be the Disciple of Christ, hee must deny himselfe, take up his crosse and follow him; there must be no cyphers in Gods Arithmetick, no mutes in his Grammer, no dumbe shewes on his Stage, no loiterers in his Vineyard; there is alwaies in Christianity a *plus ultra*; a furthermore, and the motto of *Charles* the fifth, *plus ultra*; our life must not bee like *Nero* his five first yeares, full of peace and hope. For we must worke out our salvation with feare and trembling. Regard not the malicious oppositions of wicked men, it was the case and condition of thy Saviour, and therefore it may well be thine. The disciple is not above his Master.

Secondly, it is a signe that thou art of another world, *simile simili gaudet*, if ye were of the world, saith Christ, the world would love you. *Contraria seminus expellunt*, light and darknesse, Christ and Beliall cannot agree together. *Non bene conveniunt nec in una sede morantur*, Sheep and Wolves cannot feed quietly together.

Lastly, feare not the tyranny of men, nor divells, it is the advice of thy Saviour, Be not afraid of him that can kill the body, this is the worst they can doe, say they cannot doe this without divine permission: *Quis ei de saeculo metus est cui in saeculo Deus tutor est, non laefaciat mentem humana infestatio sed corroborat fidem divina protectio*, *Cyp. de erat. Dom.* the Divell is chained up & cannot reach thee, the power and policy of his agents is limited and cannot hurt thee, *Balaam* cannot curse, the fire cannot burne, the Lions cannot prey, the Divells cannot enter into filthy swine, without leave and permission: *Omne sub regno graviore regnum est*, *Senec.* Wicked instruments may happily being the nearer and sooner

Wild. 3. 1. 2. 3. 4.

3 Chron. 29. 11,
23. 13.

To all the afflicted.

sooner to thy Saviour: but they shall never separate thee from him: I am perswaded, saith Saint *Paul*, that neither principalities nor powers, &c. All creatures both in heaven and earth are at the command of God, the Stars shall fight against *Sisera*, the Sun shall stand still in Gideon, and the Moon in the valley of Ailon: if *Israhel* fight against the *Amorites*, If *Zanachrib* come with an innumerable host against the people of Israel, the Angels in heaven shall fight against them; the red sea shall overwhelm *Pharaoh*, and all his Host, the sea, and the fish in the sea, fought against the superstitious Spaniard, Anno 1588. enemy to God, and his true Religion, the winde and the water I say overcame that invincible army prepared for our destruction; the earth at the command of God opened her mouth and swallowed *Corah*, *Dathan* and *Abiram*, an army of frogs or lice, sent from God is able to dismay *Pharaoh* and his host: God is omnipotent and hath a liberty in the use of his creatures, *præter naturam*, for of him, and through him, and for him, are all things; inferiour Magistrates have their authority from superiours, God hath being *primo*, & *quod primum est suo genere causa reliquorum*, all things are of him as maker or efficient cause, all things are through him; through his care, providence, power and goodnesse, all things are maintained, governed and ordered; all things are for him, for his use and service, for the effecting of his good will and pleasure; and to him who is Lord over all, God blessed for ever, be glory and praise world without end, *Amen, Amen.*

Rom. 8. 38.

Psalm. 97. 9.

Indg. 5. 20.

Josh. 10. 13.

2 King. 19.

Numb. 16. 30.

Rom. 12. 35.



To the inquisitive Reader.

Sæpe sub agresti latitat sapientia veste.

I*nquire not what I am, Gods gifts are free,
With able parts, mean men adorn'd may be;
Sound braines may be within a rugged felt,
An honest heart within a leather belt:
Alwaies faire birds have not the sweetest notes,
Arts are not alwaies decks in velvet coates;
From highest trees are croaking ravens borne,
When the sweet nightingale sits on a Thorne.*



Arguments moving the Author to write upon this subject.

I*Can say (for my conscience witnesse beares)
That I have taken notice many yeares
Of these backsliding, and declining times,
Wherein so many crimson colour'd crimes
Have beene predominant: I also have
Seen honest dealing used as a slave;
Vertue suppressed, and foule vices swarme,
Them most oppressed, that have done least harme
In Church and Commonweale; truth out of date,
Dissembling prised at too high a rate,*

Knowledge

Argument's mooving the Author, &c.

Knowledge disdain'd by some earthly moles,
As if that it were fatall to their soules,
And discipline both morall and divine,
Thought worth as much with men, as pearls with swine;
Shepherds grow fearfull, wolves and foxes bold,
Poore silly sheepe affrighted from the fold;
And how both in the Country and at Court,
Too many men have made their sins their sport;
I have observed how a golden Ass
Hath got preferment, when as some alasse
Better for parts by manifold degrees
Have gone without, for want of bribes and fees:
Under the Sun an evill I have seene,
But stay, under or over hath it beene?
Under, thanke God, though it did seeme of late,
Above the sun it selfe to elevate;
It is no wonder for to see the sun
Eclips'd, obscur'd by mists, for that's oft done;
It is not strange to see some vapours mount
Up to the skies, as if they made account
To darken all the world; it is not strange
To see false-blazing-starrs and comets range
About the lower sphears, but that those fogs,
Vapours, and mists, which rise from noisome bogs,
Should not alone strive to obscure the light,
But to extinguish it, that so they might
Have their designes; this oft hath made me wonder,
And feare they would not be dispers'd asunder,
Without some claps of lightning and of thunder:
These and such observations with some other,
Which upon force I am constrain'd to smother,
Have oftentimes made me sad, and I to cheare

My drooping mind (perplexed with daily fears,
Of what in justice might ensue) began
To call to mind the miseries of man,
Gods tender mercies and exceeding love,
The ever-over-flowing joyes above,
To which good God us in thy mercy bring,
That we for aie may Halelujahs sing.



Arguments mooving the Author to publish it.

I Cannot say (as many will pretend)
That at the earnest sute of some deare friend,
I have this little Book brought to your view,
Because my conscience knowes it is not true;
No, no, I kept it close within my breast;
Till conscience it no longer could digest,
For when I with my selfe consider'd well,
What curse upon that idle servant fell,
Who did interre his talent in the ground,
No quiet rest within my selfe I found,
Vntill I had resolv'd to make that knowne,
Which I intended for my selfe alone.

Nemo nobis natus sumus.

*Nec sibi, nec patriæ, nec amicis commodum esse,
Qui studet hanc viam mortuam vix placet.*

In the defence of Poësie.

NOne (I suppose) but men in judgement weake,
In the dispraise of poësie will speak :
For howso' ere some censure of this art,
It is by God inspir'd into the heart,
And upon further triall will be found,
To be most antique, and the very ground
Of many other arts, and to disclose
As worthy things as eare was writ in prose,
True, some for want of grace more then of wit,
Divulge those things in rimes which are not fit:
As hell-hacht-libells, ballads, foolish songs,
To vent their malice, or avenge some wrongs
Done unto them as they conceive, or friend,
And such as these I much more discommend,
Yea such if I might have my wish or will,
Should walke up Holborne not Parnassus hill;
For by their meanes this evill oft doth follow,
Men slight the Muses and despise *Apollo*.

*Objection
answered.*

Proximus est oratori poeta.

The Author to his Muse.

M^r drowsie Muse, I muse, and musingsrest,
As one amaz'd, to see thee so oppress

(63)

With

The Authour to his Muse.

With sluggish thoughts, behold the day awake,
Stir up thy selfe, and off thy slumber shake;
Dost know thy taske? To whom to dedicate
This little booke which I have writ of late?
Prepare thy selfe then to be gone with speed,
Declare thy message, but withall take heed
Thou dost not so far erre as to mistake
The parties herein meant, and thereby make
Thy selfe and booke a laughing stocke to those
That of thee or the message nothing knowes;
That better thou this error maist prevent,
First understand to whom thou art not sent:
Not to the lofty, high and haughty minde,
But to the contrite, and to such as finde
Through doubts, feares, horrors, and distrustfull care
Their soules oft wel-neare drowned with despair;
Not unto such as covet or delight
To satisfie their fleshy appetite;
Not to the worldly wise which far surmount
In subtile plots, but unto such as count
Themselves as fooles, so that they may obtain
That wisdom which makes wise that perfect gaine,
Vnto the soule sicke, and all such as finde
The want hereof in body, and in minde;
Not to the selfe-conceited Pharisee,
Or merite-mongers; though of high degree,
Who of their seeming-good deeds make great brags,
Whan God esteems them but as filthy rags;
But to the Publican who through the sight
Of his foule nature, and Gods glory bright,
Dare not approach unto the throne of grace
Being asham'd to looke him in the face;

Whom

The Anthour to his Muse.

Whom he unjustly many wailes and times
Hath so disgrac'd by such reproachfull crimes;
Not unto libertines who will give scope
Vnto their raging lusts, and live in hope
To make the Lord amends before they die
With some dissembling tear, sob, groan, or sigh;
Not unto such as mercy and free grace
Turne into wantonneffe, for they the face
And countenance of God shall neuer see,
Which is the height of true felicity:
And now my Muse, go and thy charge attend,
And if thou know'st for what, my book commend
To all afflicted Saints, and let them know,
I wish that everlasting joyes may flow
Vpon them as a streame, and so revive
Their fainting soules, when Satan seeks to drive
Them with what might he can to blacke despair,
And to distrust Gods providence and care;
That then and all times else, yea in all
Assaults into this gulph they never fall:
Goe, tell the weak in faith, and such as finde
Themselves, poore, sinfull, simple, wretched, blinde
That Gods right hand will helpe them that want might,
He saves the arme that hath no strength to fight;
He fills the empty with good things, and sends
The rich without, his care and heart attends
Vnto a sinners suit, his eyes behold
The sorrowes of his Saints, his mercies old
He calls to minde, he gives grace to the pure,
His counsels to the simple and obscure,
Declare thy comforts to the smoking flax,
And bruised reed, whose spiritt melts like wax;

Whose

The Author to his Muse:

Whose mindes are so affrighted with the sight
Of their most loathsome sins, that day nor night
They cannot rest; tell them the Lord is near
Vnto the meeke in heart, and such as feare
His holy name, he will not slight the cries,
The teares; nor sighs of one that groaning lies
Vnder the weight of some soule-mourning crime
If he repent, and turne to him in time,
But barely tell such as are proud in minde,
That they are wretched, naked, poore and blinde;
Tell them the best way wend, and that I know
The worst must mend; or to the diuall goe
Tell such as shall my person lough to scorne,
Vnwisely they but spurne against a Thorne,
And tell them that reuile what I haue writ,
I doubt not but they haue more haire then wit,
More wit then wisdom, for if they were wise
To know themselves, they would not me despise.

To



To the Generall Reader.

*With judgement read, in reading judgement get
To judge and read; in reading ever let
Thy heart be free from scorne: For thou art told,
Judgements for scorneres are prepar'd of old.*

Prov. 19. 39.

The Soules Solace.



WE may, like * Pilgrimes, wander in our race, * Gen. 47. 9. P. 161.
And be constrain'd to fly from place to place, 19. 14. Heb. 11.
Wild beast may meet us in the way and make 12. 1 Pet. 3. 11.
Their prey of us, robbers and theeves may Heb. 13. 10.
All that we have, briers may teare and rend (take
Our credits and good name, a flattering friend
With sugar'd words may winn our hearts, that so
He with more ease might worke our overthrow.
Sore-biting dogs may at us snarle and snatch,
Hunters with snares may seeke our soules to catch;
Adders and subtil Serpents as we passe,
Over fresh meads, and fields of pleasant grasse,

A

May

Impia sub dolci
melle venena la-
tent, Naso.

The Soules solace,

May spit their venom at us; death may sease
 Upon our bodies by some ill disease;
 Yet this our hearts may still revive and cheare,
 That God will save the soules of such as * feare
 His holy name, so that live they or die,
 They die and live to live to eternally:
 Skiethreatning waves our crazy barks may tosse,
 Unconstant winds may off our voyage crosse,
 Syrens may tempt us with their pleasant notes,
 That they with gilded knives may cut our throats:
 Rocks may lie in our waies, some little chinke,
 If not the sooner stopt, our barks may sinke;
 Pilot and Barke may faile both waxing old,
 Our anchor may be cast and take no hold,
 We may presume and hoist up sailes on high,
 As if with *leonus* we meant to fly:
 And crosse these brinish waters with a blast,
 And in this Sea at length be headlong cast;
 But grant our barks be strong, and that the wind
 May favour us, and *Neptune* should prove kind,
 And lead us home with plenty, pompe and store,
 Yet may a Pirat come and make us poore,
 Yea poorer then before: and thus we see,
 That in this life there is no * certaintie;
 Still yet are we sure that neither (d) change nor all
 The chances that us may or can befall,
 Shall seperate our soules from Christ above,
 Because he (e) never alters in his love:
 The tender lilly with the thornes may grow,
 Wild beafts may crop Christs vineyard here below;
 Amongst devouring (f) lions, tigers, beares,
 The Spouse may be; wheat may be mixt with tares,

Yet

* Psal. 33. 18. Psal.
 43. 21. Psal. 131.
 7. 2 Tim. 4. 18.
 Psal. 97. 10. Psal.
 31. 7. Simus sine
 veste sed non sine
 fide, sine Domo,
 sed non sine
 Domino, siue ci
 bo non sine
 Christo Salvatore
 nostro.

* Omnia hic mi-
 hi cad. ut præter
 perfectam plura
 præter vte m. sed
 tutum nihil. Ber.
 31. Semi. Cant.
 (d) Ro. 8. 35. 36.
 37. 38. 39. Col. 3.
 3. 4. Semel et
 semper dilectus,
 Ioh. 13. 1. Ioh. 10.
 27. 28. 29. Amit-
 tas divitias
 Dei, sed nunquam
 Deum divinarum
 & quid si amitte-
 mas omnia dum
 habemus habem-
 us omnia.
 (e) Ioh. 13. 3. Psal.
 89. 34. Ier. 31. 3.
 (f) Psal. 120. 4.
 5. Heu mihi quia
 incolatus meus
 prolongatus.
 Psal. 57. 4. 5.
 Quando iusta
 bor in iustis
 mortalitatis meae
 clamans ad te
 Domine, & non ex-
 audis. August.
 (g) Psal. 103. 6.
 Psal. 89. 15. Psal.
 98. 10.

in times of trouble.

Yet to our endlesse comfort, this we know,
That God will one day manifest and show
To all the world, and that in open view,
That he in (g) word and deed is just and true.
We may, and must expect, a winter here,
As well the worst, as best part of the yeare:
As well great (h) stormes as calme, the (i) night as day,
Sorrow as (k) mirth, a March as well as May.
Sowing before reaping, Aprill showres,
To make our gardens flourish with May flowers:
Ebbing as well as flowing, want as wealth,
Weaknesse as well as strength, sicknesse as health,
Some doubts (m) in midst of hope, some losse, some gain,
Some (n) grieve in joy, some pastimes mixt with paine,
Some darknes mixt with light, some drosse with gold,
In our new robes some patches of the old:
Grace in the soule as sap within a tree,
May for a time from man concealed (o) be.
An Autumne in our soules, we oft may find,
A deadnesse both of spirit, soule and mind;
Yet sure we are, this cannot alwaies last,
A springtide comes when winters gon and past.
The Sun of (p) righteousness shall then appeare,
And with his beame of grace, revive and cheare
Those sprouts of grace which winter with cold rimes,
And bitter blasts of trouble oftentimes
To humane reason, and a carnall eie
Had made appeare as barren, dead and drie:
Thick fogs, and stinking mists, with their black streams
May for a time obscure the Suns bright beames,
But let these vanish into aire, and then
We with his beames shall bee reviv'd agen,

A 2

3

(b) Psal. 109. 35
(c) Psal. 30. 5.
(d) 2 Cor. 6. 19
(e) Psal. 136. 3.
(f) Ex timent &
iperant Bera.
Egredere anima
mea quid times?
egredere quid
trepida? Hilar.
(g) Habemus
lactum cum gau-
dio mixtum, Per.
Martyr. in 2. Sam.
24.
(h) Ut decide-
ranti jucundior
sit & valid oris
pretii 2. ut ma-
jore vigilantia &
timore gratiam
adeptam custodi-
emus. Quod la-
chrimanter age-
mus adeptam
vigilanter serva-
mus adeptum, re-
docuit lapsus ma-
gis ut vestigia fir-
mes, atq; magis
Christo confoci-
ere tuum ille
serum concep-
tum non semper
molitantiem ten-
dit: Semper feli-
citatem pui suam
non intelligunt,
S: necesse: dubi-
tationis, in pia ali-
q; ando cadunt.
2 Sam. 27. 1. ita
Illum aliquando
figurantur ut
habet in celo ex-
tent non vili
nostro appa: ene
fideles aliquando
varis tentationi-
bus ita obsecran-
tur ut prius ex-
tincti videantur.
Psa. 51. 10. mergi-
tur interdum
sed non submer-
gitur unquam.
(p) Mal. 4. 2.

The

The knowledge of the first, our hearts may rue,
 For we have found it too too late too true.
 Our Sun for many a day, yea moneth and yeare,
 We have observ'd, as in another sphere,
 Yea in so much, that this strange observation
 In many men, hath wrought great admiration
 How they could be, but let us cease to wonder,
 Me thinke, the aire, with lightning and with thunder,
 Begins to cleare apace, some of our fogs,
 Are gone to Callis, some to'th Irish bogs;
 Some into Spaine, and some to Rome in hope
 They shall obtaine a pardon from the Pope:
 Some into France, Bermoodes, and Barbadoes,
 Who here have vapour'd with such great bravadoes,
 As if that they had meant the heavens to bring
 Under their feet, and to dethrone the King:
 But blessed be the Lord, yea blessed be
 His holy name to all eternitie;
 These strange polluting mists are blowne away,
 And we behold the dawning of the day:
 Our Sun we hope with splendor will appeare,
 Our frozen hearts againe to thaw and cheare:
 Now God which made the (g) Sun to rule the day,
 Grant such like mists, may never beare like sway:
 Great buzzards little birds mayfore afright,
 And with their talons wound them in the night;
 But when the Sun shall shine forth in his hiew,
 The little birds great buzzards will pursue,
 An old devouring fox may hurt the sheepe,
 In a darke night when Shepheards are asleepe:
 But when the Sun to Horizon doth touch,
 Hee takes his den, nay oft his feare is such,

g) Phil. 104 19.

That

That all his life lies in his heeles, his bed
 And den he leaves, he dare not shew his head,
 Where he hath made his prey, and mischief done,
 But will into some other Lordship run;
 Yet oft he leaves so strong a sent behind him,
 That by his foot-steps, wee know where to find him.
 Fat bulls of Basan, with their hornes may gore
 And hurt the lesser bullocks, but the more
 They doe, sooner to'th blocke their heads are brought,
 Because they are oft better fed then taught:
 He that *Elias* could so strangely feed,
 When he was pincht with poverty and need,
 As by a (r) raven; can what way seemes best
 To him, our bodies and our soules opprest,
 Releive and comfort, yea (s) and that oft by,
 Those waies and meanes which to a carnall eye
 Seemes most unlikely, and not onely so,
 But altogether (t) opposite thereto.
 Hee that a sonne the Shunamite could give,
 And after raise him up from death to live,
 Can give us grace, the life of grace, and when
 Our soules seeme dead, give (w) life to them againe
 He that made * iron swim, and could of stones
 Raise children up, and by *Elisba's* bones
 Revive the dead, (w) can if it may please him,
 Our drooping soules command aloft to swim:
 He that could make (x) a persecuting *Saul*,
 A lover of his Saints, a preaching *Paul*,
 And could convert *Masses* from these crimes,
 Whereby he had so many waies and times,
 Offended God, can in what way seemes strange
 To carnall reason worke in us a change.

(r) 1 King. 17. 4.
 (s) Rom. 11. 13.
 14. 15. Psal. 77.
 14. 15. 16. 17. 18.
 19. 20. 2 King.
 14. 26. 27.
 (t) Mat. 19. 26.
 Apud homines
 hoc impossibile
 apud Deum au-
 tem omnia sunt
 possibilia: plant
 Deo nihil d. fi-
 cile. Tertull.
 ad Prax. Cui vo-
 luisse fecisse est.
 Psal. 115. 3. 135.
 697. Qui dixit &
 facta sunt. Psal.
 148. 5. 33. 6.
 Vbi desinit hu-
 manum, ibi inci-
 pic divinum
 auxilium Ier. 32.
 27. Gen. 18. 14.
 (w) Psal. 66. 8.
 Psal. 71. 18. 19.
 20. 21. 22.
 * 1 Kings 6. 6.
 (x) Psal. 7. 18,
 24. Iude 24.
 (x) Qui modo
 Saulus eras in
 verso homine
 Saluus factus est
 πωλ. &
 qui modo
 & αὐλ. & eras.

(y) Exod. 4. 7.

Mar. 8. 2.

Luc. 10. 14.

(z) Luc. 4. 18.

(a) 1 Ioh. 1. 7.

Psal. 51. 10. Ezek.

36. 25. Ioh. 13. 3.

(c) Exod. 4. 11.

(f) 1 Kings 17.

10. 11. 12. 13. 14.

(g) Ephes. 3. 20.

* Quicquid al-

tium est haud diu

tuum manet:

Apollod:

(h) Iam cinis est

& detam magno

restitit Achil.

Nescio quid, par-

vam quod non

bene compleat

urman. Ovid met.

(i) Pallida mors

æquo pede pulsat

pauperum taber-

nas regumq; tur-

res. Quid super-

bis pulvis & ci-

n as quid veste

nitida gloriaris

subter testemur

tinea & operi-

mentum tuum

erunt vermes;

hectus vestis erit

Chrysis. Eutra-

pelus cuiusq;

nocere volebat

vestimenta da-

bat pretiosa, bea-

tus enim jam pro

pulcheris tunic-

am sumet concu-

lia nova.

The sage Eurape

lus right wisely

had his foes should

have the rebels

clothes he had,

He that could cleanse the (y) **Lep**er of his sore,
And men borne (z) **blinde** to perfect sight restore,
Can cleanse our (a) **soules** from sins foule blot and stain,
And to their former sight restore again:

He that could give (b) **limbs** to the lame to walke,
To (c) **deafe** and dumb, eares, tongues, to heare and talke;
Strength to the impotent, health to the sicke,
A quiet mind unto the (d) **lunaticke**:

For each disease and sore, a salve can find,
Whether paines of the body, soule, or mind:
That God which could the (e) **widowes** oile augment,
And by his grace (f) **five hundred** men content,

With five small loaves, and two little fishes,
As well as with five hundred costly dishes;
Can both (g) **increase** that modicum we have,
And satisfie our soules with what we crave;
What though thy house and dwelling be but small,
Was not thy Lord contented with a stall?

He that with **Nimrod** thinks to raise his name
By building Babels, or enlarge his fame,
By shewes and titles, shewes himselfe but vaine,
For he and * they must both to dust againe:

Where is brave (h) **Hector** and his glory? where
Are those nine worthies, whose name once was deere,
And dreadfull too? alas they and their glory,
Lie now intomb'd within a little story.

Where's grave **Mecenas**, and divine **Apollo**?
Loe these are gone and we their steps must follow:
What though thou art not deckt with rich array,
Beggars and (i) **Kings** must both returne to clay;
Besides gay clothes which fooles delight so in,
Wise men esteeme but as the badge of sin.

What

What though thou hast not choice of dainty dishes?
 Christ fed on barly bread and little fishes:
 Besides, those (*k*) things which best the palate pleases,
 Oft fills the body full of foule diseases;
 Doe not we dayly see that drunkenesse,
 And lust provoking (*l*) meats eat with excessse,
 Make men more wanton, and more feeble grow,
 More prone to vice, to pious deeds more slow?
 If thou hast meat and drinke, clothes for thy back,
 And Gods good blessing, here can be no lack;
 Note those that are in greater want and need,
 As well as those that doe in wealth exceed:
 Blessed be God thou hast no lack of bread,
 Doves dung is little worth, an Asses head
 Is not worth fourscore pcees, thou art not
 Constrain'd to eate thy yong; this was the lot
 Of some (of whom we reade) (*m*) who maybe were
 As good as thou art, and to God as deare.
 Indeed to be * ungratefull, and repine,
 May bring a famine upon thee and thine:
 What man that is not voide of humane wit,
 Will not confesse it to be meet and fit,
 The * Master of the house and feast should be,
 The chiefe disposer of his familie?
 God is the great (*n*) housholder, we are all
 But as it were the ushers of his hall,
 Beggars out of his service, slaves to hell,
 Bondmen to Sathan, therefore may we well
 Give him free leave to doe what he thinks best,
 And count our selves both happy and well blest,
 If we have any part of what he carves,
 He that hath (*o*) least, hath more then he deserves:

*Thinking he did
 them harme, him-
 selfe much g. d,
 For is made him
 more humble, then
 more proud. Hor.*

(*k*) Ebrietas ge-
 nerat multos in
 corpore morbos
 ergo nulla potest
 esse salute. Valer.

Vivere natura
 si convenienter
 morient, mortu-
 les, medica nil o-
 pus esset. Sine
 cere & libero
 friger. Venn. ven-
 ter mero estuans
 spumat. Hierom.

(*l*) Multa ferula
 multo morbo:
 Quæ nisi diviti-
 bus nequeunt
 contingere men-
 sis. Hor. lib. 2.
 Sayer 4.

Nascitur libido
 convitiis nutri-
 tur deliciis vino
 accenditur: Va-
 de hoc Anna-
 gram: salutare.
 Opro tibi mul-
 tam nullam tibi
 poro salutem,
 Est potior pota
 sicca salute: Sa-
 lus. Iob 1. 5. Lu.
 2. 12. Ioseph: &
 Mar. Christi ami-
 serunt convitiis
 Eccl. 31. 16. 17. 18
 37. C. 29.

(*m*) 2 King. 6. 25.
 * Peremptoria res
 est in gratitudo
 Bernad. Ventus
 urens & exiccans
 August.

* Matt. 23.
 (n) Rom. 11. 14. 15.
 (o) Gen 32. 10.
 In pa: sun omni-
 bus istis beneficiis

What

What though in wealth thou dost not much abound,
 Nor hast a penny to anothers pound :
 Dost thou not know they are (*p*) tormented more
 With scorching thirst, and hunger, then the poore,
 They gape for more like to the grave or hell,
 For in the midst of wealth they waite, as well
 That which they have, as that they never had,
 Which makes them discontented, poore, and sad.
 With (*q*) feares and cares their minds are so oppressd,
 That they must * watch whilst (*r*) poore men take their
 Their thoughts are ever troubled in this way, (rest,
 How others may deceive them, or how they
 May other men delude, they live in feare
 Of theeves and robbers, if perhaps they heare
 A doore but clatter with the wind, their hearts
 Tremble and quake as struck with deadly darts.
 Or else as if an ague had possesst
 Their trembling bones, they know not where to rest,
 But by and by their cold fit's gon and past,
 And then they will begin to sweat as fast :
 They thirst, and thirst, but for what do you think,
 For bags of gold, not for a cup of drinke;
 They lie and thinke, and thinking makes them sweat,
 But would you know the cause of this their heate,
 Doubtlesse their heart-distempering love of gold
 Makes them so out of temper, hot, and cold :
 But would you thinke a miser should sweet so,
 As to have need to shift from top to toe :
 You may beleeeve it, for I have been told,
 Their sheets have beene as yellow as their gold.
 But more of this I will not speake a tittle,
 Its good to heare, and see, and to say little.

22. Nam eum pos-
 can aut plurima
 plus a pe a re
 vela Tanialut
 1 est in plenitu-
 dine : c. emioj
 lous sibi. Pelli-
 m s non an e
 ftiatur : cor ho-
 mi is auro quam
 corpus auro.
 Bernard. H. b. 2.
 c. Recl 5 10.
 (22) Dicitur a 155
 metus coarctat
 sunt. Omnes
 form do somno-
 lent a excutit,
 sonat : ca est in
 multis ac magnis
 felicitas q. n
 in parvis & pau-
 cis securitas.
 (r) Cantabit va-
 cius coram la-
 trone viator.
 r. 1012 navi-
 gis valis non
 insidiantur, mer-
 cibus onusta vi
 omni invidunt.
 Chrysost.

Yet I confesse I cannot speake too much,
 Because the vanity of men is such,
 That for to purchase drosse, muck, mire and clay,
 Which will condemne their soules another day;
 They fondly will true joy and freedome sell,
 And slaves become unto the pit of hell:
 I wish with all my heart that such a miser,
 Would leave his (a) folly and in time grow wiser,
 That for the getting of a little pelfe,
 He would not to the Divell give himselfe:
 What though amongst great men thou art not known,
 The (b) world we know respects and loves her owne;
 I tell thee thou art happy in such wants,
 For oftentimes they prove but Sycophants:
 Make but inquirie of such as have tried them,
 And they will say they are not *semper idem*.
 Honour besides a (c) burthen is, and who
 Knowes whether it be for his good or no:
 For oftentimes it makes men prone to (d) lust,
 Wanton, forgetfull, idle and unjust;
 Inconstant, cruell, proud beyond all reason,
 Apt against King and kingdome to plod treason;
 On proofe hereof I need no longer stand;
 It is well knowne to most part of our land:
 Beware then great ones by anothers (e) fall,
 Unto remembrance your owne vices call,
 Maugre the thirst of honour and renowne,
 God from their seates the mighty will cast downe,
 Show mercy, follow peace, doe poore men right,
 Worship the Lord, walke humbly in his sight;
 For when man thinks to eternize his name,
 He is most likely for to fall with shame.

Strive to be good not great, the wise man knowes,
 Honour in titles cannot long (a) repose,
 This if you be not wise, will in conclusion,
 Bring soule and body both to sad confusion;
 And for the arrogant how ere some dee me them,
 As haire-brain'd fooles the wiser sort esteeme them;
 What though thou hast not had such education,
 As might beseeme thy kindred, stock, and nation:
 Tis not thy fault, thy blemish, blot or shame,
 No no, thy parents were too much to blame,
 Who for to gather muck tooke so much care,
 That they a penny scarce this way could spare;
 Grieve not at this then, for it is in vaine,
 But rather (b) seeke true honour to obtaine:
 Informe thy selfe well in Gods sacred word,
 Which doth to man such waies and rules afford,
 For course of life, that if he marke the same,
 He may obtaine an everlasting name.
 What though thou art in prison, when as some
 In sinfull pleasures swim, their paine's to come;
 Didst thou those soule-tormenting paines but know,
 That they eternally must undergoe,
 Thou wouldst not judge so hardly of thy state,
 Nor count thy selfe so much unfortunate;
 Dispaire not in distresse, thou dost not know
 What God intends, wealth oft brings endlesse woe;
 But let thy present state be alway such,
 As not to be or'e joy'd, or griev'd too much;
 For let a man observe but in this kind,
 His course of life, and he shall sometimes find,
 That looke what he hath most delighted in,
 His greatest cause of griefe hath oft times beene:

And

Psal. 27. 5 6 7.
 Psal. 112. 6.

And what he thought a crosse, and to annoy,
Hath often been the ground of his best joy.
I must confesse (although unto my shame)
That I have been herein to oft to blame,
I have been apt at each thing to repine,
That did but crosse this stubborne will of mine;
I sought preferment once, and thought my selfe
As fit as some that had more store of pelfe,
I little thought preferment had been sold,
As I have found of late it is for gold;
I thought men had respected been for parts,
And honour had according to desarts,
But I have been deceiv'd, the more's the pity,
For it were better for each towne and city
If it were otherwise, how can men deale
In matters that concerne a Commonweale
That have not discipline, what makes a state
More weake and poore then this unhappy sate?
What makes the Artist lay aside his art,
And take himselfe unto the plough and cart?
What makes our foes triumph? our weakenesse sure;
What makes us weake? contempt of literature;
What makes art despicable in the eies
Of such as wont the meanest art to prize?
Cause gold is thought more worth then art, for he
That is best able to bestow a fee
Shall have a place, let him be knave, or foole,
Or one perhaps that never went to schoole:
And here indeed I might my thoughts enlarge,
My over-loaden stomach to discharge,
And speake of many things, though to small boot,
But I will onely at some gunners shoor,

Yet will I for some of my brethrens sake
 A Saker, Minjon, or some smal piece take,
 For loath I am their weaknesse to disclose,
 But much more loath to make the world suppose
 That all are such, no I would cut my tongue
 Out of my head before I'de do th'r wrong:
 I know some are deserving for their parts,
 Honest and able men of good desarts:
 Well, then my care must be to leuell right,
 That I may hit the black, and misse the white;
 The Gunner (as some know) winks of an eie,
 That he the marke the better might espie;
 But there's small hope that he should hit the marke
 That wants both eies, or levels in the darke,
 I durst let such a Gunner for a tester,
 Shoot at my cap from Christmas day till Easter.
 Some scarce know how (if that to prooffe it came)
 To charge a Cannon, and discharge the same;
 Yet these are best thought of by some, and why?
 Cause they have gold, and gold can credit buy:
 I would to God that those to whom't belongs,
 Would take a course for to redresse such wronges,
 For what they meane I do not understand,
 Unlesse it be to undermine the land;
 Though (s) God in mercy hath remooved farre,
 Great thunder-threatning stormes of civill warre,
 And for these many yeares preserv'd our land,
 We cannot tell what dangers are at hand;
 Though we be now at peace with France and Spaine,
 We are not sure how long this shall remaine;
 As safe as we suppose our selves to be,
 E're long we may great alterations see,

To crosse the proverbe here, a heauey purse,
 Upon a land (in this kind) brings a curle,
 Not a light heart, needs must their spirits droope,
 Whose safety rests upon faire *Venus* troope,
 Need must that Kingdome in great danger be,
 When those are blind which should the ill foresee:
 But thus much by the way. I come from hence,
 To speake of things of greater consequence;
 What though this night may prove a night of sorrow,
 We shall have perfect joy and peace to (*b*) morrow;
 He that sav'd *Jonas* without faile or oare,
 Can safely bring our crazie Barks to shore:
 Let mirth and sadnesse of each other borrow,
 So live to day, as so to die to morrow;
 For what know we but that e'ne in a trice,
 Our paines and pangs may prove a paradise:
 Those evils which we thinke will soon^e betide us,
 God if he please with ease can put beside us;
 They that in trouble, teares and sorrow sowe,
 Shall reap in joy, their joyes shall overflow:
 They that as Pilgrimes wander in this race,
 Shall have at length with Christ a dwelling place:
 They that faile in this sea, and are opprest
 With waves and stormes, at length shall find true rest:
 They that are trod here underfoot, one day
 Over those (*c*) tyrants shall the Scepter sway:
 They that go on now weeping in the way,
 And good seed beare forth, doubtlesse shall one day
 Returne with gladnesse, and have cause to sing,
 For they with joy their sheaves with them shall bring:
 They that Christs crosse with perseverance beare,
 His crowne of glory shall for ever weare,

Plal. 10. 5.

3. Ionah.

Plal. 126. 5. 6.
 Iohn. 16. 20.
 Esay. 33. 10. 16.
 13. 14.
 Plal. 30. 11. 13. 7.

Esay. 64. 9.
 Mat. 3. 17.
 Num. 14. 13.
 Ie. em. 48. 20.
 Luke. 6. 21.

3 Tim. 3. 12.
 1 Per. 5. 10.
 1 Cor. 1. 5. 1

Besides, our troubles are but transitory,
 But everlasting is the crowne of glory:
 What though the way be difficult and hard,
 Looke with the eye of faith on the reward
 Before thee set, and thou wilt soone confesse
 That all the troubles of this wilderness,
 May not (a) compare with that estate of blisse,
 Which God our guide long since prepar'd for his;
 Besides, we need not doubt but that his grace
 Will mightily suppot us in our race,
 For had we faith upon him to depend,
 Unto our troubles he would put an end,
 Or give us meekenesse humbly to submit,
 And so much strength as he for us thought fit:
Simile. The tender father willing for to try
 His childs obezance, and humiliry,
 Some heaviē weight upon his shoulder laies,
 The child submits, and readily obeyes;
 His father seeing then a willingnesse
 In him, to beare that which would overpresse
 His tender backe, his hand applieth so,
 That under it with ease the child may goe:
 If then the earthly parent be thus mild,
 And carefull not to overload his child;
 We need not feare at all but that our God
 Will give us meeknesse to endure his rod,
 And so encrease our strength that still we may,
 His Crosse upon our shoulders beare away;
 He knowes our frailties and whereof we're made,
 He knowes we are but dust and apt to fade,
 He knowes full well the cruelty of those
 That to our welfare are most deadly foes;

He

Rom. 8. 18.

Phil. 4. 13.

1 Cor. 10. 13.

2 Cor. 3. 5

2 Cor. 12. 9.

Iude 24. v.

Heb. 2. 18. 7. 24.

Psal. 103. 13.

Job 34. 23.

Psal. 103. 14.

Isa. 46. 17.

He knowes the world is subtile, and how apt
We are with golden baits to be intrapt,
He knowes that roring lyon which each houre,
Our deare-bought-soules seekes closely to devour
Is mercilesse, and how the flesh with guile,
Both soule and body labours to defile;
And how we are not able to withstand,
The least of them, should he withdraw his hand:
Our tender father therefore for this end,
To us his holy Spirit of truth did send;
And when our soules are so perplex that we,
Through anguish of our paine and miserie,
In so good tearmes (c) cannot our mind reveale,
That man may understand, to God appeale,
We, with a mournfull sigh, a sob, a grone,
He will conceive for what we make our mone,
And in due time we shall such mercy finde,
As shall give ease to body, soule, and mind;
The Church of God in Egypts slavery,
Could not tell how to pray, but with a sigh
Exprest their minds to him who knew the thought
Of each mans heart, and suddenly he brought
Them out of bondage, by his mighty hand,
And after brought them to the blessed land
Of promise, where with freedome they his will,
And holy testimonies might fulfill;
So great affection doth the father beare
Unto his tender child, his sonne most deare,
That seeing him lie sick upon his bed,
As if his soule were from his body fled,
That he both speakes and weepes, the child alas
As if it were a trifle lets it passe;

1 Pet. 5. 8.

Rom 8. 26.

1 Cor. 3. 4. 5.

Exod 2. 23. 24.

Simile.

He

He takes him by the hand, my child quoth he,
Knew I thy wants I soone would sucke thee;
The child not able to expresse a word
Unto his tender father, doth afford
A smiling looke, and fixing of his eye
Full fast upon him, striveth earnestly
To make his mone, to shew where lies his paine,
But wanting strength his striving is in vaine:
His father does the best he can to ease
Him of his paine, and what he thinks may please
His mind or palate, he forthwith takes care
How to provide the same, he does not spare
His purse nor person, but as one that were
Out of his wits, he without heed or feare,
Goes, runs, and rides, and makes with spur and whip
His horse o're vallies and high mountaines skip,
But finding still his labour to no end,
He makes what haste he may or can to send,
For its deare mother and his tender wife,
And bids the messenger run as for life,
And tell her that her child is growne so weake,
That for a world, a word it cannot speake;
She hearing this sad newes, makes no delay,
Her husband runs to meet her by the way,
And meeting her, his mind doth thus unfold,
Deare-heart I doubt not but thou hast been told,
How that my sonne lies sick and cannot speake,
His heart with paine is ready for to breake,
And mine with grieve, because I understand
Not what he meanes, when he with head and hand,
And other moving parts does what he can,
To shew his mind to me unhappy man,

I pray thee goe and see if thou canst find,
By any signes, its meaning, or his mind,
And though it cannot speake through griefe and paine,
Yet if thou canst imagine, guesse, or gaine
By any signe, what it desires of me,
Doubt not my love, it shall soone granted be :
More tender mercies will God manifest
Unto his children, when they are oppress
With waves of sorrow, and in such distresse,
That how to pray aright, or to expresse
Their minds, they known not, (s) he accepts their sighes,
Their sobs, their teares, their grones and mournfull cries;
He takes their godly meaning for the deed,
In peeces he'le not break the bruised reed,
Nor quench the smoking flax; oh then be glad
And much reioyce in God, you that are sad
In heart, because you cannot pray, draw near
To him with boldnesse, doubt not, God will heare
The chatt'ring of his Saints, and their request
Will grant, or what in wisdome he sees best,
For we oft times for want of judgement crave,
And earnestly desire such things to have,
As are at best but losse, drosse, dung and durt,
And such as might both soule and body hurt :
The earthly parent will not give a stone
Unto his child, when he for bread makes mone,
Not yet a serpent when he craves a fish,
Nor for an egge a scorpion, nor a dish
Of deadly poison; if then parents know,
How on their children good things to bestow,
Much better can our heavenly Father tell,
What's for our good, who does so far excell,

Mat. 12.
Esay 43. 1.
Psal. 52. 12. 33. 5.

Mat. 7. 7.

In grace and wisdom, parents whilst they live,
 For want of judgement, to their children give
 Such things as prove their bane, yea oft such things,
 As strange diseases on the bodie brings;

Ps. 95. 3 104. 8.
 145. 14.

But God that did both earth and heaven frame,
 And every thing pertaining to the same,
 Who governs all things by his mighty hand:
 Their ends and natures well doth understand,
 He knowes what's pleasing unto flesh and blood,
 And what may further our eternall good,
 And therefore doth in mercy oft denie (a)
 Us what we aske with zeale and fervencie,
 Yea when we aske for stones he gives us bread,
 The food of life eternall, yea in stead
 Of serpents, fishes, and for dung and drosse,
 A weighty crowne of glory, yea for losse
 Of life, goods or good name, eternall gaine,
 In stead of pearles and jewells he a chaine
 Of his celestiall graces will bequeath,
 Whose splendor will obscure all things beneath.
 In stead of partridge, woodcocks, snipes, and pheasants,
 (Which now a daies are meats for clowns and peasants)
 In stead I say of such like dainty fare,
 (Which many make their god) God will prepare
 A table for his Saints, deckt with such meate,
 As shall them so suffice that thereof eate,
 That they shall never thirst nor hunger more,
 After those things they thirsted for before:
 In stead of costly buildings and great places,
 Which upstarts oft for want of grace disgraces,
 We with the Angels shall in heaven sing,
 Sweet songs of praise to our eternall King,

In stead of great attendance and respect,
(Which many as some more then God affect)
We have the blessed Angels to attend
Our persons, and from harmes us to defend;
In stead of high-borne kindred and great friends,
(On which so many fooles too much depends)
God makes himselfe a father, and a mother,
A wife to one, a husband to another;
In stead of milke and hony, wine and oyle,
(Whereof too many prodigalls make spoile,)
We have the sincere milke of his pure word,
Which doth both hony, wine, and oyle afford;
For rich attire (whereby so proud some grow)
That they themselves or friends can hardly know;
With robes of sanctity he cloathes us here,
That we for aye his princely robes may weare;
In stead of musick for to please the eare,
A pleasing voice we shall from heaven heare,
Saying, this is the way to life and light,
Turne neither to the left hand, nor the right.

Deutro 4. 13.
Ezek. 33. 32.

The second thought.

VVHo is't that strikes us? is't a deadly foe?
Or one desirous of our overthrow?
No ti's our best and dearest friend, nay rather,
Our ever-loving God, and tender father:
What comfort may this yeeld unto a soule,
That is constrain'd its weaknesse to condole?
Who can expresse what ease the grieved find,
When they this truth consider well in mind?
Troubles and sorrowes may the good befall,
But this will make them triumph over all

Plal. 94. 13.
66. 10.
Lam. 1. 12.

Simile.

The sick man need not doubt, distrust, or feare
 His Doctors care, who hath a father deare
 For his Physitian, nor the least doubt make,
 Whether those med'cines he may safely take,
 Which he prescribes not onely with great care,
 But with his owne hand likewise does prepare:
 Lesse cause Gods people have to be afraid,
 In time of triall, or so much dismayd

When they should suffer for the Gospells sake,
 Which lies then bleeding as it were at stake;
 If they consider well who doth them call,
 Yea, for what end and purpose. and withall,
 How by his mightie and all-ruling hand,
 He governs all things both on sea and land;
 So that the divell nor his instruments,
 Can bring to any purpose their intents

Marke 5. 12.

Without leave from above: this truth we find
 Confirm'd by Scripture, to confirme the mind
 Of all the faithfull, how the divels were
 Not able of themselves once to draw neare
 The heard of swine, for they of Christ besought
 Not only leave to goe, as if they thought
 That of small force, but to be sent, that so
 They might be able into them to go:
 What comfort may the soule from hence apply
 Unto its selfe, in its extremity:

How may it reason with the Lord and say,
 My God, my guide, my judge, my staffe and stay,
 Could not the divels go into those swine,
 Without thy sufferance and leave divine?
 Couldst thou oh Lord by thy almighty hand,
 So mercilesse a creature so command,

As

As fire, and such a fire, in such a place, (grace Dan. 3. 17.
 That those three children through thy strength and
 Could walke i'th midst thereof, and not so much
 As have their garments smell: was thy power such?
 And shall I feare the face of mortall man,
 Whose life is but a bubble, blast or span:
 I know oh God of might thou art the same,
 Thou canst not change, Jehovah is thy name;
 Thou didst the Iſraelites with Manna feed,
 And gav'st them quailles in their great want and need;
 Thou brought'st forth streames from rockes both hard
 Thou mad'st great swelling rivers to be drie. (and high,
 Bashan and Carmell are at thy command,
 Great Princes at thy voice amazed stand,
 The Cedars tall thy voice asunder rends,
 At thy rebuke great-swelling Neptune bends;
 Thou canst effe& things opposite to nature,
 To pleasant wine thou canst turne running water:
 Saint *Iohn* th'Evangeliſt was put to boile,
 Into a Cauldron full of ſcauldung oile,
 Yet by thy hand of providence, oh God,
 He rather came annointed forth then ſod:
 I know thy hand hath wrought many a wonder,
 Dividing ſeas and cleaving rocks aſunder;
 Slack in thy promiſe I thee never tooke,
 Thou haſt no time thy choſen flock forſooke;
 At thy command I never tooke up armes,
 But thou haſt ſtood between me and my harmes,
 Then though my foes in campe againſt me lie,
 And will in battle pichr, their forces trie,
 I, in thy name will be both ſtrong and ſtout,
 Becauſe thy hand doth fence me round about.

Pſal. 73. 2
 Numb. 14. 25.

Pſal 89. 5 6. 7.
 to the 19.
 Pſal 74. 14.
 15. 16. 17. 18.
 Pſal. 136. 4.
 Pſal. 78. 13. 21.

1. Sam. 17. 35. 36.

Dan. 3.

For sure I am thy all supporting grace,
 Will strengthen me my foes quite to deface:
 Had not those hungry lions so much power,
 As *Daniel* thy deare servant to devoure?
 Could they not hurth him with their griping pawes?
 Nor teare his limbs asunder with their jawes?
 Then give me (blessed Lord) true faith that I,
 In time of triall may on thee relie,
 Being assured that it is the rod

2 Sam. 3. 18.

Of a kind father, and a loving God:
 It is the Lord faith *Eli* that dorth smite,
 Let him do what seems good in his owne sight;
 I was as dumbe and would not speake a word,
 Because I knew that it was thou, oh Lord;

Iob. 1. 21

The Lord doth give, faith *Iob*, and take away,
 And blessed be his holy name for ay;

Lament. 3. 37, 38.
Amos 3. 6.

What evill's there in any place or land,
 That is not wrought by my alworking hand,
 A sea of comfort for the comfortlesse,
 In times (e) of trouble, sorrow and distresse;
 Is this our father and our tender God,
 Like children let us humbly kisse the rod;
 How may this elevate our drooping hearts,
 When Sathan with his fore-soule-wounding-darts,
 And such as are his factors here below,
 Our soules and bodies seeke to overthrow:

Anne. 1588.

Had not the Lord himselfe, may England say,
 Been on my side when mountaines high of prey,
 And such as did delight to swim in blood
 Came in upon me as a swelling flood,
 Their rageing streames had overwhelmed all
 My worthy cedars, shrubs, and bushes small:

Had

Had not the Lord himselfe, the soule may say, been
 Been on my side, hell gates before this day
 Against me had prevail'd, death and the grave
 Had made of me a bondman and a slave:
 How grievous to the child would it appeare,
 If for a fault committed, he should heare
 His tender father in his fury say,
 Unto his servants, take you him away
 Out of my sight and presence, and for it,
 Give him what punishment you shall thinke fit.
 If this were our condition, surely we
 Of all men should most miserable be,
 But knowing that we neither can nor shall,
 Thus in the hands of men or divells fall,
 We may triumph, and in our troubles sing,
 Glory be to the Lord, Our Supreme King,
 Whose word a lion to a lambe can turne,
 At whose command the fire shall cease to burne,
 Mountaines shall dance, the roose of heaven shall shake, *Iob. 26. 10. 11.*
 Earth like an asping leafe for feare shall quake;
 The stars shall cease to shine, the moone perforce
 Shall be compeld to alter in her course,
 Rocks shall grow moist, great hills shall be made plaine,
 Great swelling Neptune shall be cleft in twaine,
 A raven shall *Elias* feed, the flood
 Shall not hurt *Noah*, nor such as be good;
 The greedie whale shall *Ionas* cast on shore,
 Whom she had swallowed downe three daies before:
 The crowing of a cocke shall *Peter* bring
 Upon his knees, a viper shall not sting
 A holy *Paul*; a stone in *David's* sling,
 Shall bring *Goliath* to the dust, the Sun

Shall

Shall cease, his swift and wonted course to run;
 The fire of Sodom shall not hurt at all
 A holy *Leet*, prison nor bonds a *Paul*:
 A cruell *Pharaoh*, nor a bloodie *Saul*,
 A *Moses*, or a *David*, no nor all
 The pollicie and might of diuels in hell,
 Or of their instruments, which so excell
 In hellish subtletie, (4) shall able be
 To hurt the godly in the least degree;
 The Lord doth reigne, oh let the earth rejoyce,
 And let his Saints triumph with chearfull voice.

The third thought.

Rom 8. 28. 29.

THough troubles grievous seeme to flesh and blood,
 Yet all things worke (c) together for the good
 Of such as love the Lord, whether they be,
 Advanc'd to honour, or in low degree,
 Whether they be in sicknesse or in health,
 Whether they be in poverty, or wealth,
 For nothing (d) happens to the just by chance,
 But by the hand of divine providence;
 And though God seeme to disregard our cries,
 And mournfull teares, and for a time (e) denies
 Our earnest suites, yea in our greatest need
 And cause our troubles much more to exceed;
 Yet he no time hath his forsooke, nor will,
 Because he will his promises fulfill:
 A wise Physitian seekes not for to please
 The sicke mans fancie, but looke what may ease,
 And mitigate his paine, he will apply,
 Though for the present he encrease thereby

2. Reg. 6. 27.
30. 33.

1 Cor. 19. 9.

The measure of his griefe, and as it were,
Add sorrow unto sorrow, he are to feare ;
Yet in the end he cures him of his paine,
And to his former health restores againe :
Such is the weaknesse of our flesh, that we
Thinke nothing good for us, but what may be
Pleasing to nature, but the God of grace,
Of from his dearest servants hides his face,
And makes them for a time in wants (a) to live,
That he to them eternall life may give ;
He often suffers them to be perplext,
And by infernall spirits strangely vext,
That they might walke more humbly in his sight,
And feare to sin against his grace and might;
Yet in due time they (b) shall find ease and rest,
And with great gladnesse see their foes suppress,
For sure his mercies are, and from above,
He loves them with an everlasting (c) love :
A wise Physitian through his skill and art,
Cures many times a man, by taking part
Of that away which does by (d) nature feed
The vitall spirits, when they moisture need :
He can so temper poyson by his skill,
That it will prove a very wholesome pill :
And shall not God, who by his power brings
Light out of darknesse, and doth call such things
As never were, shall he not able be,
To make his crosse our chiefe felicitie ?
He that could turne those waters into blood,
Can turne what we terme ill unto our (e) good ;
He that could cause cleare water to be wine,
A barren tree to be a fruitfull vine ;

Psal. 94. 12. 13. 14.

*Simile.*Psal. 68. 43.
Psal. 103. 19.

D

Without

Without all controversie if he please,
 And see it for our good, can with like ease,
 Convert our sorrowes into joy, our teares
 To sollid mirth, yea our soul-wounding feares,
 And doubting of his care and providence,
 Unto well-grounded hope and confidence;
 He can so order all our crosses here,
 That to the world at length it may appeare
 That it was good for us, to beare the rod
 And scourges of so mercifull a God:
 If by affliction then thou hop'st to finde,
 Good to thy soule, peace to thy troubled minde,
 Looke not so much upon the (a) Crosse to see,
 What hope or likely-hood therein may bee;
 As to the promise (b) which the Lord hath made,
 Which shall stand good, when earth and heaven fade:
 Cast all thy soule-disturbing cares aside,
 God can and will what's for thy good provide:
 Could we our hearts unto this temper bring,
 And fully be perswaded of this thing,
 We should not so much stagger as we doe,
 When we the crosse of Christ should undergoe;
 What grievous tortures do the sick endure,
 From time to time, in waiting for a cure,
 As launcing, (c) searing, cupping, losse of blood,
 Hoping all will at length bee for their good,
 E'vn so this would correct the too much feare
 That is in us, if we perswaded were,
 That all the troubles of this present life,
 As losse of friends, of husband, children, wife,
 Of goods, good name, yea and of life, if we
 Be cal'd thereto, much for our good will be:

Simile.

Then

Then thou oh mighty God of gods, who art
The framer and disposer of the heart,
Convince our minds, and so our hearts perswade,
That in these brinish waters we may wade
With chearfulnesse of spirit, soule and mind,
Although we saile against both tide and wind,
For sure we are, though stormes and waves may rore,
We safely shall at length be brought to shoare,
And when this pilgrimage shall have an end,
The noble peeres of heaven shall attend
Upon our persons, and with triumph bring
Us to the city of our heavenly king,
Unto a city made of gold most pure,
Whose ground worke shall for evermore endure;
Unto a city, that shall neither have
Need of the Sun, or Moone, for God that gave
Them light and splendor, at the first, will be
Our light, and life, to all eternitie:
O joy above all joyes, what can annoy,
The soule that is possessed with this joy!
O light above all lights, without whose light,
Man cannot judge the day time from the night;
What mists and fogs mans mind should so obscure,
That he should not discern thy light so pure!
O light of all the world, teach us the way
That leads unto this light, that so we may
In despite of all lets behold at length,
Thy blessed face in vigour and full strength;
O blessed sight, God in himselfe to see,
My selfe in God, and God himselfe in me!
O soule-rejoycing-sight, what shall I see?
My friends and kindred in felicitie:

Revel. 21. 23.

O full and perfect light, what (u) shall I so
 Enlightend be hereby, as God to know
 As I am knowne ! what shall I understand !
 The secret works of his alworking hand ;
 Shall I poore sylly wretch acquainted be
 With all the secrets of the Trinitie !
 How shall my soule triumph, when in this place
 I shall behold my Maker, face to face !
 How shall I shout for joy, exult and sing,
 When I shall reigne with my eternall king !
 If in his mothers wombe, *John Baptist* were
 Constrain'd to leape for joy, when Christ drew neare
 Unto his mother *Mary*, how shall we
 Exult for joy, when Christ himselfe will be
 Not onely with us, but in us, that so
 Our joy and peace might ever over flow !
 If that the Israelites for joy did sing,
 When *Salomon* the wise was crowned king,
 What cause shall we have to rejoyce, when we
 Shall Christ behold in pompe and Majestie !
 The wisemen greatly did triumph, when they
 Found out the babe, which in a manger lay ;
 How then shall we rejoyce triumph and sing,
 When on his throne we see him sit as king !
 O happy sweetnesse, and sweet happinesse,
 Thy soule-rejoycing joyes who can expresse !
 Here's fulnesse without loathing, strength and health.
 Without decay or sicknesse, gaine and wealth
 Without losse or deceit, peace without feare,
 Joy without griefe, love without hatred, here
 Is knowledge without error, holinesse
 Without uncleannesse, truth and godlynesse

1. Cor. 3. 9.

1. Cor. 13. 13.

Without

Without dissembling, concord without strife,
Beauty without deformity, and life
Without the feare of death, or any fainting,
Fame without shame, and feature without painting,
Rest without sloath or labour, grace and glory,
Transcending (▲) all things that are transitory :

Dan. 12.
Elay. 32.

O holy judgement seat, shall I appeare
Before a Judge, that neither will for feare
Nor favour partiall be ! what shall I see
Those men condemn'd, who have condemned me
Without a cause ! how can they in this case,
Without amazement looke me in the face !

Acts 10. 23.
Mat. 3. 9.
Iob 8. 34.

O blessed fellowship ; what shall I be
By grace united to the Trinitie !
Shall I bee seated in the Angels row,
Who for my sins deserve to be below
The worst of all the divells ! oh what heart
Is able to conceive the hundred part
Of those soul-cheering joyes, which from this roote,
In great aboundance, dayly spring and shoote !

O blessed feast of feasts, here is indeed
The true and perfect Manna, which will feed
And please the (b) eater so, that he no longer,
After the world shall either thirst or hunger ;
O reall royall feast, who can relate,
What King did such a feast e're celebrate !
We read in *Esther* of a feast, that were
Kept by King *Affuerus* halfe a yeare,
But where is now the meat, the mirth, the men
That was in so great estimation then !
Doubtlesse like to a bubble, poste, or blast,
They all are vanished, gone by, and past :

Est. 1. 4.

Iob 9. 25.

We have our wakes, our meetings, and our feasts,
 At which too many make themselves like beasts,
 Drinking and swilling without wit or reason,
 Till they disgrace themselves, their friends, and season,
 But at this holy feast where none appeare,
 Except such as the wedding garment weare,
 Of sanctity of life, we in excesse
 Cannot in any kind sin or transgresse:

Heb. 11. 35.

And what's the (a) pleasure we can here obtaine,
 More then an itching humor mixt with paine !
 For in the midst of mirth, for ought wee know,
 We to the pit of hell may headlong goe ;
 When overcome with drinke we lie asleep,
 We may fall downe into the dungeon deep ;
 When we are singing filthy ale-house songs,
 God justly may deprive us of our tongues ;
 When we are piping, peeping in the cup,
 To see our fellow drunkards drink all up,
 God may in justice take away our sight,
 Because we know not how to use it right ;
 Before the hand can get the cup to'th head,
 For ought we know, we may be stricken dead ;
 When we are merrie drinking of some health,
 Sicknesse may come into our roome by stealth,
 And one arrest in great Jehovahs name,
 On paine of death to go from whence he came ;
 The party struck growes ill and sicke at heart,
 Yet with good fellows he's full loath to part,
 Some wifhes him to stay, some not to shrinke,
 Some tells him he was hang'd that left his drinke,
 But what saies he ? alas I know his mind,
 He with his mates had rather stay behind,

I cannot blame him, for the truth is this,
Without repentance, there's small hope of blisse;
The way is narrow, how then shall the blind,
And staring-staggering drunkard it e're find!
Or having found it keep in it, sith he
Hath all his life been vs'd to haufe and ree;
Beware then drunkards and grow wise in time,
Hate and forsake this soul-condemning crime;
Watch and be sober, pray, and fast and pray,
That thou maist feast with Christ another day:
We have our Ember weekes, and in a yeare
A hundred daies at least we should forbear
Eating of flesh, according to command,
For the encrease of cattle in the land:
But this eternall feast shall ever last,
Here is no Lent, no need to pray or fast;
O soule-contenting rest, what shall I bee
From cares, feares, doubts, and molestations free!
O peace (a) past understanding, who can dive
Into the depth hereof, what man alive
With all his cunning policie and art,
The (b) worth hereof is able to impart!
Shall I with blessed Angels sit, and sing
Sweet Hallelujahs to my God and King!
When these transcending joyes I call to mind,
I grow forgetfull of what is behind,
And forward (c) presse with all my force and might,
As one that covets for to have a sight
Of what we never saw, and when I mount
With such high and surpassing thoughts, I count
The troubles of this present life to be
But as a trifle to eternitie:

These

These soul-contenting (*a*) thoughts oft make my soule
 With restlesse-longing wish to kisse this goale,
 As if possessed with a holy pride,
 It scorn'd within me longer to abide;
 Man, what is God that thou shouldst disregard him!
 Lord, what is man that thou shouldst thus reward him!
 Man, thou art dust, wormes meat, a lumpe of clay,
 Lord, thou art just and great, our rocke and stay;
 Man, thou art (*b*) dust, and must to dust againe,
 Lord, thou art just and dost not dust disdain;
 Man thou art fraile, thy substance is of earth,
 A slave to hell without a second birth;
 Man, what is God that thou shouldst then neglect him!
 Lord, what is man that thou shouldst then respect him!

The fourth thought.

THe common souldier must not looke to have
 More favour shew'd him, then his Captaine brave;
 Our Captaine (*c*) hath drunk freely of the cup
 His father gave him, to the brim fil'd up;
 He hath endur'd the Crosse, despis'd the shame,
 And shall we (*d*) shun to pledge him in the same?
 It is our soules health, shall wee then refuse?
 Shall we our soules so horribly abuse?
 No rather let us willingly (*e*) embrace
 It, as a favour dignity and grace,
 That sinfull men should be so worthy thought,
 As for to pledge him in this healthfull draught.
 In some well govern'd family we see
 Each one observes his ranke, place, and degree;
 The wife unto her husband will submit,
 Unto their parents what respect is fit

Without

Good children give, and as discretion steeres
Their minds, each one according to his yeares
Without constraint, do give respect to other,
Such priviledges hath the eldest brother,
That none may goe beyond them, no nor all
Be equall with him, and if any shall
Attaine so great a dowrie and estare,
On such like termes, or upon such a rate,
The same conditions they must not refuse;
Unlesse they will their priviledge abuse,
And through their pride of heart will so far erre,
As before him their persons to preferre:
Christ is our noble Master, and shall we,
That openly professe our selves to be
His faithfull souldiers, be (a) asham'd to beare
His crosse with us, and livery to weare;
He is our supreme King, and moderator,
The mighty Prince of peace, our great Creator; (b)
And shall we that aloud our selves proclaime
His loyall subjects, reckon it a shame
Or blemish to our names, to do the thing,
Which hath been done by our eternall King!
Shall we that are but younger brethren scorne
To be brought up that way, that the first borne
Hath beene before us! shall we as it were,
Disdainfully tell Christ we (c) will not beare
The burthen of his Crosse, nor undergoe
What he hath undergon, for friend nor foe!
O let us not his glory thus obscure,
Nor staine his honour with such deeds impure;
For if we be asham'd to owne him heare,
He will not owne us, when we shall appeare

Ioh. 15. 20.

Heb. 3. 12.

Rom. 8. 29.

Psal. 89. 27.

E

Before

Before his judgement seate; oh let us then!
 That are the sonnes of fraile and sinfull men,
 Confesse his holy name, his truth and word,
 And humbly beare his (a) Crosse with one accord:
 Upon good grounds the Captive or the slave
 Cannot expect more liberty to have
 Then hath his Lord, (b) why then poore slaves shall we
 When God afflicts, so discontented be?
 Why should we so repine, when as Gods hand
 Corrects us for our sins? why should we stand
 On tearmes with God? the matter to dispute,
 As if he were mistaken in the lute,
 Or any thing should rashly undertake,
 For which he could not a good answer make:
 As if we had forgot that we are dust,
 Or did conceive the waies of God unjust:
 Surely this lesson we were never taught
 By Christ our master: for when he was brought
 Before ungodly Rulers, and did heare
 Their unjust judgements, yet we read he were
 Like to a harmelesse sheep, both dumbe and mute,
 He does not stand the matter to dispute,
 He entertaines no malice in his brest,
 But meekly dies with *Consummum est*;
 In times of trouble, then the Godly may
 Ponder these things well in their minds, and say
 Unto their stubborne hearts, why are you sad?
 Why do we fret and fume as men halfe mad?
 Didst thou sweet Jesu with such meeknesse beare;
 The heavie weight of sinne for us who were
 Thy deadly foes? didst thou not shun nor scorne
 O mighty King to be so meanelly borne?

O blessed God, wert thou content to take
On thee our humane shape, and for (a) our sake,
Become a servant who art Lord of all !
Wouldst thou come from thy throne unto a stall,
To be so meanly lodg'd as in a manger,
To be scarce entertained as a stranger !
Wouldst thou oh great Law-giver subject be,
Unto the censure of the Law, that we
Might be set free ! didst thou oh Lord I say,
For us poore slaves so great a ranfome pay !
Wouldst thou, oh blessed God, become accurst
For such as were of all thy creaturrs worst !
Wouldst thou, oh Supream Judge, so farre submit,
As to be judg'd of men ! didst thou acquit
Those that condemned thee ! yea didst thou pray
To God for their (b) forgivenesse, who did lay
Their bloody hands on thee ! and shall not we
In all estates and times contented be !
Didst thou such drops of blood and water sweat,
To cleanse our soules from sinnes so foule and great !
Wouldst thou be taken when thou mightst have fled,
That we to hell might not be captive led !
Wouldst thou by sinfull men be bound, that so
The twisted cords of sinnes thou mightst undoe !
Didst thou in meeknesse, blessed Lord, permit
Those sinfull-shamelesse wretches for to spit
Disgracefully upon thy blessed face,
To cleanse our faces from sinnes foule disgrace !
Wouldst thou be hoodwink'd with a vaille, that wee
Thy lovely face and countenance might see !
Wouldst thou be buffeted, and beat with staves,
From strokes of hellish fiends, to free such slaves !

Mat. 26 67.

Couldst thou sweet Lord of life contented be
 To suffer death for such as hated thee!
 Hast thou done this, all this, and that for such
 As rebels were! and now shall we thinke much
 To beare thy crosse, who understand and know,
 How thou such love didst manifest and show,
 Freely and fully, when we were both slaves
 To sin and Sathan, hel-fire, and our graves!
 Surely sweet Jesus, did we understand
 This love of thine aright, it would command
 Our stubberne wills, and stony hearts constraîne,
 Before all things thee to affect againe:
 And surely did we love (a) thee as we ought,
 Our hearts to such a temper would be brought,
 That at thy hand we should not so repine,
 But chearfully submit our wills to thine;
 Then God of love we humbly thee desire,
 With this thy love our hearts so set on fire,
 That in these evill daies we may submit,
 To beare what punishment thou shalt thinke fit
 To lay upon us, give us faith to stay
 Our selves upon thy promises alway.

The first thought.

1 Pet. 1.6. 7.
 Prov. 17. 3.
 Ecclesi. 2. leg. cap.
 101.
 Psal. 119. 176.

VVe ought to count all trials, as the rod
 And favour of an over-loving God;
 Who still corrects us when we goe (b) astray,
 And erre like lost sheepe in an unknowne way,
 Yet so corrects that he his (c) love might show,
 And that the world may plainly see and know
 That he will not spare sin, though in the best
 Of his deare Saints and servants, truly blest;

That

That he from sin their hearts might purifie,
And prove their faith, love, zeale, and constancie :
A tree well-rooted in the ground stands fast,
And is not shaken downe with every blast ;
Silver and gold the furnace can endure,
The drosse consumes, the gold remains more pure ;
So by these trialls some are (a) purer made,
When others like to drosse consume and fade,
Who in the time of peace will make such show
Of zeale and godlinesse, that none can know,
Or judge by outward works, but that they are
Such as Gods holy will and word preferre
Before all worldly profits, yea before
Their lives and liberties, their pompe and store ;
Although they reigne on earth as petty kings,
Fully possessed with all outward things,
They go to church twice on the Sabbath day,
As if they went to heare what God would say,
They heare, they read, they fast, and daily pray,
And where their tythes are due, they duly pay ;
Out of their plenty, great excesse, and store,
They give unto the needy and the poore ;
Yea in their lives such fruits they will expresse,
Of truth, integrity, and godlinesse,
That all the world would judge them pure in heart,
And such as would from Gods lawes never start ;
Yet when the time of triall draweth nigh,
And God begins his Saints to prove and trie,
They are so danted, that they do not know
Which way to take, what in this case to doe,
For want of faith on Gods word to relie,
Meekenesse to waite, and fervent zeale to flie

1 Pet. 1. 6 7.

1 Kings 18. 27.

To him for aide, who never failes the iust,
 Or such deceive, as in his mercy trust;
 They fall away from God and godlinesse,
 And scoffe at what they did before professe,
 They are not *semper idem*, for their minds
 Are found to varie oftner then the winds;
 And such as these would sooner shed their bloods,
 (If there were cause) for saving of their goods,
 Then for the Gospel, such will lose their lives,
 Undo themselves, their children, friends, and wives,
 Rather then want their wills, or put up wrongs,
 When in Gods cause they want both hearts and tongues:
 As when much water falls, and westwinds blow,
 And flouds come in so fast, to overflow
 The wonted bounds or limits, know we shall
 Whether our houses will stand firme or fall:
 In times of triall some are constant found,
 Others like seed (cast into stony ground)
 Wanting both root and moisture, faith to lay
 Fast hold on God, and meeknesse for to stay
 The leasure of the Lord, cannot abide
 The scorching heat wherewith the iust is tride;
 The empty vessell makes the greatest sound,
 Those that seeme best, the worst are often found;
 The fairest birds may have the foulest feet,
 Mars for a time great *Love* may friendly greet,
 And promise weather faire, and happy gales,
 And make the Navigator hoist up sailes;
 Yet in this case he dares not be too bold,
 Because he feares it is too calme to hold;
 For if *Saturnus* crosse him in his way,
 He comes forth as a Lion for his prey:

Simile.

Luke 8 13.

Thus

Thus did the Lord proove in the wildernesse,
 The Israelites, whereby they did expresse
 What was in each mans heart, for we may find
 How some adored Idols, some repin'd
 At Gods just dealing, how some were content
 Meekely to beare his plague and punishment ;
 How some grew worse and worse, and did commit
 Offences fetched from th'infernall pit ;
 Thus God the faith of *Abraham* did try,
 To manifest unto the world thereby,
 That such as truly love and feare his name,
 Will do his will though to their losse and shame ;
 Sins, nor sonnes, though they be darlings deare,
 Will they withhold that Gods law truly feare ;
 God *Abraham* commands to slay his sonne,
 The word's no sooner spoke but it is done ;
 Reason might seeme to put in ifs, and ands,
 And challenge God upon such harsh commands :
 The flesh might reason thus, What shall I slay
 My onely sonne ? the sonne might seeme to say,
 O father deare, can you find in your heart,
 The head and shoulders of your sonne to part,
 Your sonne, your only sonne, your sonne and heire,
 Heire of the promise, upon whom your care,
 And love hath been so fixt ? what will you prove
 A murder of your child ? where is that love
 Which once did flame like fire ? is there no sparke
 Of thy good nature left ? a riddle darke
 For nature to conceive, a thing most strange,
 How in a fathers nature such a change
 So strangely should be wrought. Oh let me pause
 A little with my selfe, what might this cause !

Gen. 22 1.
 Heb. 11 17

What

What have I done? wherein have I offended?
 Cannot my fault by faire meanes be amended?
 O spare a little, and withhold thy hand,
 And I will doe what thou shalt me command:
 But he regarding God, more then the crie
 And moan of *isaac*, seemes thus to replie,
 My child, my tender child, my sonne most deare,
 I have command to sacrifice thee here,
 Or otherwise my love to thee is such,
 That for a world thy life I would not touch.
Simile. The file may take a way the rust and durt,
 But rather does the weapon good then hurt,
 The staile may bruise the straw, the chaffe great winds
 May blow a way, but still the seedsmen finds
 His corne more fit for use: the furnace may,
 Both wood and drosse with heate consume away;
 The purge may drive ill humors from the heart,
 And not hurt it or any other part;
 Troubles oft purge our soules from some soule sin,
 Or other, which we have long lived in;
 Before I was afflicted I astray
 Did goe (saith *David*) but now I obey,
 And keepe thy statutes daily in my mind,
 And more delight and comfort therein find,
 Then can the rich man in his wine or oile,
 Or the undanted victor in his spoile:
 So stubborne is the will, so crosse the mind,
 The heart so hard, and understanding blind,
 That cords of mercy will not us withdraw
 From the transgressing of Gods holy law,
 Troubles and (*a*) sorrows oftentimes prevaile,
 When admonitions and good counsell faile;

1 Sam. 6. 20.
 1 Sam. 12. 10.

Troubles

Troubles made *David* to refraine from sleepe;
 Sicknesse King *Ezekiah* made to weepe;
 Egypts burthen, servitude, and thrall,
 Made Israel upon the Lord to call;
 Judgements upon his knees proud *Pharaoh* brought;
 The prodigall how to returne want taught.
 A tender father strives to win his child
 With gifts, faire promises, and speeches mild,
 Using what meanes he can from time to time,
 To make him see the vilenesse of his crime;
 He talkes to him, and oft in talking weepes,
 And seemes to reason with him in his sleepes,
 His yearning heart with griefe is so oppress,
 That dainties will not downe, he cannot rest
 In any place, but goes from friend to friend,
 To see if they can tell what course will mend
 A prodigall; some tells him this, some that,
 Some bids him take no care for such a brat,
 Some bids him keepe him short, and others say,
 To give him scope will be the onely way;
 He listens to their counsell, and first tries
 All faire and gentle meanes he can devise,
 So loath is he his darling should be lost,
 That he regards no labour, care, or cost;
 Yet when he finds all this to be in vaine,
 He sends him over sea, to France, or Spaine,
 And to the Master of the ship gives way
 To keep him short, and curbe him day by day,
 Untill such time, as he shall clearly find
 Him of another nature, will, and mind;
 The dinghrift knowes not this, but lives in hope,
 That he shall have more liberty and scope,

Simile.

Luk. 15. 16.

He goes aboard the ship, as one that were
 Void of all humane reason, wit, or feare;
 He thinks to have the like, or more command
 Upon the sea, then he had upon land,
 But when this prodigall is through great need,
 Constrain'd on durtie husks with swine to feed,
 And calls to mind, upon what daintie fare
 His fathers servants feed, he then takes care
 How to returne, his folly to confesse,
 His great rebellion, and unworthinesse
 To be his son, and therefore much desires
 To be but as a servant, which he hires
 For yearely wage, so that he may obtaine
 His former love, and countenance againe:
 This course the Lord is forc'd oft times to take
 With his, when they his holy waies forsake,
 To follow their owne fancies, and delight
 To satisfie their sinfull appetite:
 Should God not sometimes strike us with his rod,
 We should forget that there was any God;
 Nay, should not God oft strike, we soone should grow
 So well conceited, that we (a) should not know
 God or our selves aright, but run on still,
 The measure of iniquitie to fill:
 Should we have all things at our hearts desire,
 We should like swine, so wallow in the mire
 Of worldly pleasures, that our hearts would be,
 More bent to trash, then true felicitie:
 Had not the Israelites been in distresse,
 And long perplexed in the wilderness,
 The land of promise had not welcome beene,
 Neither had they Gods love so clearly seene:

Heb. 11: 29. 30.

Tidings of (a) peace unto the souldier brings
More true contentment, then all other things;
The wether-beaten Marriner desires
To be on shore; the traveller aspires
The top of some high hill, hoping to see
His journeys end; the labourer would be
Rather at (b) rest, then roast; the silly slave
Expects a day to come, when he might have
His liberty; the sick man prizeth (c) health,
And fortitude; the poore and needy wealth;
The hungry food; the naked cloathes; the blind
Their sight; the cripple limbs; the sick in mind,
And soul-afflicted, joy; and such as know
The paines and miseries they undergo,
Who suffer in some sort the pangs of hell,
In soule and mind, whilst upon earth they dwell,
Will heaven prize, and ever thinke it best,
To be with Christ in his soule-easing rest.
So dearly loves the child the mothers brest,
That quietly one houre it scarce will rest
Without the same, yet when the child is growne
Unto some bignesse, and begins alone
To creepe about, the mother much desires
To weane it off. and for that purpose hires
One for to tend her child, that so she may
Keepe for a day or two out of the way;
The child growes mother-sick, and is so wed
Unto the brest, that it will not be fed
With any other food, but roares and cries
Both day and night, as it i'th cradle lies;
She hearing this to be of so small boote,
With some unpleasant thing, as't might be soote,

Simile.

Her brest befreames, to trie if it will take
 The same, the child what hast it can doth make,
 And so beginnes to suck, as if it thought
 To fill its empty belly with a draught,
 But it not liking of the tast, dislikes,
 And leaves the brest, and it in anger strikes :
 Our natures are alas too prone and apt,
 With worldly vanities to be entrapt ;
 Besides, the diuell useth so much art
 To blind the mind, and to delude the heart
 Of sinfull man, with pleasures, profits, gaines,
 Thereby to bring them to eternall paines ;
 That should not God through his abundant graces,
 Somewhat their beauty and faire forme deface,
 And sometimes crosse us in our pompe and wealth,
 And sometimes in our vigour, strength, and health,
 Our hearts would be to (a) Egypt so much wed,
 That we for stincking leekes, should shunne the bread
 Which came downe from above, the bread of life,
 For bread of sorrow, discontent, and strife ;
 Againe, in holy Scriptures we sh^{al} find
 Troubles; and sorrow, needfull in this kind,
 For till we understand our (b) Christ-crosse rowe,
 Unto our Father we can never goe ;
 For we are taught, and that in sacred story,
 That God (c) corrects whom he receives to glory:
 Sweet mercies bind the body and the soule
 To serve the Lord, but crosses must enroule
 Us in the booke of life, and make us sure,
 His faithfull servants ever to endure ;
 For (d) were it not for this, how should we know,
 Whether we were adopted sonnes or no ;

Ecl 7. 4. 5.
 Ecl 7. 6. 3.
 Ecl. 2. 1.

Web. 12. 6. 2

Should

Should God not scourge us for our sinfull crimes,
We might well feare the plague of future times :
From pastimes great much bitterneffe doth spring,
And sorrowes deepe their deep contentments bring :
The sweetest descants birds we know are taught,
When from the woods, they to the cage are brought ;
The choifest corne is alwaies cleanest drest,
The sweetest grape is ever hardest prest ;
The sweetest fish, in saltest waters live ;
And cammonile trod under foot will give
A fragrant smell, the grape unprest will yeeld
No sweet and pleasant wine, a fruitfull field
Will barren prove, as husbandmen well know,
Unlesse they mucke and plow before they sow :
In troubles then let not our hearts despaire,
Let not our minds give way to needlesse care ;
For sure I am, he that his grieve extends
Beyond the bounds of reason, (a) God offends ;
Does it not argue in us misbelieve,
To have our soules ore-whelm'd with care and grieve ?
As if we did conceive it was in vaine,
To hope we or our friends should rise againe :
Unto your conscience let me but appeale,
Does not this quench the heate of godly zeale ?
Does not this grieve the Spirit of God? and make
Your hearts and minds unfit to un'ertake
Religious duties? Does not this offend
Such as their minds to godly courses bend?
May not the world conceive it is in vaine
To serve the Lord, if this be all the gaine
Of godlineffe? Does not this scandalize,
And make Gods worship hatefull in mens eies ?

Does not the skilfull archer rightly know
 That (a) too much bending breaks a brittle bow?
 Does not the husbandman well understand
 That too much raine doth hurt upon the land?
 We if we be not senselesse and starke blinde,
 May see this hurt both body, soule and minde;
 Let hope support us then, a showre of raine
 Oft laies great stormes, and makes it calme againe;
 And calmes (as I have heard some Seaman say)
 Have been more hurtfull then some stormes; for they
 (Finding great *Neptune* sometimes over kinde)
 Have waited for some happy gales of winde,
 Till they have been halfe starv'd, and forc'd to eat
 That which some men on shore would scarce cal meat:
 Thinke not that wealth then is the ground of joy,
 Or that all troubles do the soule annoy;
 For godly sorrow in times of distresse
 Shall bring forth fruits of peace and righteousnesse:
 Seed cast into the bowels of the earth,
 Becomes more fruitfull by a second birth:
 That man from grace to grace may daily grow,
 He must be truly humbled and brought low;
 For daily sun-shine without timely showres,
 Rather consumes, then causes fruit or flowers.
 Lastly, (b) God strikes because we should not be
 Condemn'd unto eternall misery;
 Yea for this end God oft corrects his own,
 When as the wicked scape as men unknown,
 Which makes such fooles in heart to boast and say,
 There is no God that we ought to obey;
 Or if there be a God we are more blest
 Then those that are with want and need oppress:

1 Cor. 11. 32.

Hosea 2 6.

Psal. 141. 53. 1.

Job 21. 29; 23
24. 7.

In (a) safety in our houses we still dwell,
Our stock encreaseth, each thing prospers well
That we both take in hand and goe about,
Our names grow famous all the world throughout:
We have more then we aske or what we crave,
Or would have come to passe we forthwith have;
Ev'n to our hearts content we lustily lie
Stretcht out upon our beds of Ivory;
We have the fairest objects for the eye
That may be had from *France* or *Italy*;
The sweetest smelling odours for the nose,
Muske, Civet, powders, and the damaske rose;
All sorts of musicke which may please the eare,
Revive our spirits and dull senses cheare;
We have our pleasant walks, and summer bowers,
Our gardens deckt with strange-outlandish flowers;
For sustenance we take no thought or care,
For we have plenty of superfluous fare;
Twice in a day we have brought to our boards
What (b) water, earth, and aire to man affords:
The Persian Kings for dainties we exceed;
On roots and herbs (like swine) we scorne to feed;
We have our jellies, marrow pies, rich sacke;
Oringo roots, potatoes for the backe;
Poore John comes not within our cellar door,
No, we have ale, strong beer, and wine great store;
Besides our March beer, and a cup of Hum,
That'll make a Cat to speake, a *Cass* dumbe;
And if our squeamish stomachs loath to eat
Bacon or Beefe, or any such grosse meat,
We can have Mutton, Lambes, young Kid and Veal,
Capon, Duck, Partridge, Woodcocke, Pheasant, Teale:

Psal. 10. 3. 5. 6.
Amos 6. 4.
Job 21. 4.

Our

Our carcases are deckt with rich attire,
 As silke and sattins, and what we desire
 Within the compasse of the sea or land,
 Our purses or our persons may command.
 We have both hawkes and hounds for our delight,
 Cards, dice and tables fit our humours right;
 We eat and drinke our fill, and rise to play,
 With mirth and merriment we drive away
 The time; we hunt, we hawke, we fowle, we fish,
 To please our appetite with some new dish,
 When such who thinke themselves more pure perhaps
 Would be contented with our crusts and scraps:
 But let these fooles this ponder well in minde,
 That they a greater difference shall finde;
 When the great Shepherd of the soul (*a*) appears
 With all his company of noble Peers;
 His Angells, Martyrs, Saints, for to divide
 The goats from sheep, the impure from the tride;
 When once the Judge of all the world shall come
 To passe that just and everlasting doome,
Venite, ite; come ye truly blest,
 Enter into my everlasting rest;
 Come you true *Jacobs*, and my blessing take;
 Goe cursed *Esaus* to the burning lake,
 For you have sold your birthright, grace and glory,
 For gaine and pleasure, and things transitory;
 O come ye blessed Martyrs, you at stake
 Have burned for my truth and Gospel sake;
 Lives, lands, nor livings, friends, nor kindred deare,
 Could make you swerve, or to forsake my feare;
 You have not serv'd the Lord your God in vaine,
 Your greatest losse shall be your greatest gaine:

Come

Matth. 24. 31.

AAs 17. 32.

Matth. 25. 34.

Matth. 3. 12.

Come now from labour unto perfect rest,
 From bloody Tyrants hands to *Abrahams* breast;
 From shame to honor, from the jaws of death,
 To joyes eternall; from those toyes beneath,
 To things of consequence; from drosse and losse,
 To perfect gaine; from bearing of my crosse,
 Unto the wearing of my Crowne; from paine,
 In happinesse for ever to remaine :
 In meeknesse you have suffer'd at the hands
 Of wicked men much wrong, in cruell bands
 Of slavery and thraldome many yeares
 You have been kept; but now behold your teares
 Are vanished, you shall possesse a Crowne
 Of everlasting glory and renowne :
 Upon my (a) throne you shall in judgement sit,
 And see your foes sent toth' infernall pit
 Which burns with fire and brimstone, they shall hear
 Unto their great astonishment and feare
 This dreadfull sentence past, Depart from me
 O all ye workers of iniquity!
 The pleasures of this life like as a streame
 Have flow'd upon you, but now as a dream
 They shall deceive you: and not only so,
 But aggravate your misery and woe,
 Because your (b) plenty you have oft abus'd;
 And to relieve my servants have refus'd,
 Nay in their wants you have so backward been
 To comfort them, that I have often seen
 You persecuting some with bloody hands,
 And driving others into forraigne lands,
 Therefore depart from me : but is this all?
 No : it might seem a punishment too small,

Isay 33. 8. 9. 10.

Apoc. 21. 4.
 Isay 25. 8.
 Apoc. 7. 17.

1 Cor. 6. 2.

Mat. 25. 41. 7. 22.
 Psal. 5. 4. 5.

Psal. 76. 5. 71. 17.
 18. 19
 Lam. 5. 1. 2. 1. 4. 5.
 Psal. 17. 14.

Simile.

Yea in some sort a favour if they might
 Have leave to goe, and keep out of his sight :
 As at th' Affises some desire to see
 The Judge; the malefactor glad would be
 If he might have that favour or that grace,
 As not to see his countenance or face,
 But being upon force constrain'd t' appeare
 Before an angry Judge, in how great feare
 And horreur stands he then, because he knows
 He cannot justifie himselfe in those
 Condemning crimes which are against him brought,
 Nor have of friendship one conceit or thought!
 Because he is indited for such things,
 As present death unto the actor brings,
 High treason he against his King hath wrought,
 And the destruction of his Judge oft sought;
 And can he hope for mercy at his hands,
 Who hath thus forfeited his life and lands?
 Out of his sight the Judge bids him depart,
 That's his desire; but this strikes to his heart
 Be gone, depart from me, unto that place
 From whence thou cam'st; and there for a short space
 Thou shalt remaine, and after dragged be
 To end thy dayes in paine and misery :
 Thus at the great Assise when Christ shall come
 To judge the world; no doubt there will be some
 With joy expecting when he should appeare,
 When others seek to hide their heads for feare;
 Not daring to behold the Judge his face,
 Nor to abide the splendor of the place;
 Such being guilty will with all their heart
 Wish that they might out of his sight depart :

1 Cor. 13. 7.
 Heb. 9. 18.
 Apoc. 9. 6.
 Mat. 27. 30, 31.
 Mark 10. 8.
 Luke 23. 39

So holy is the Judge, so pure his throne,
That it can be delightfull unto none
But holy Saints; so that if Christ should say
Depart from me, and there his censure stay,
It might a favour seem, could they thereby
From everlasting paines and torments flee;
Therefore (4) this holy Judge in his just ire,
Bids them depart unto eternall fire;
Is this Gods dealing, let us then induce
Unto our profit hence a triple use?

Math 23. 42.
Mat 10. 33.

As first, let no man thinke that man most blest
That hath most gold and silver in his chest;
For outward things we fully may possesse,
And yet fall short of reall happinesse:
The raine both upon good and bad doth fall,
The Sun sends forth his beames alike on all;
Yea oftentimes the wicked wealth possesse,
When as the godly are in great distresse:
And secondly, let not the godly be
Much troubled, when they wicked men shall see
Grow wealthy in the world; but labour still
To be submissive to their Fathers will:
Perhaps the hired servant or the slave,
May for the present time more money have
Then's Masters son; yet must he not compare
For mastership because he is his heire;
Ungodly men may for a time advance
Themselves o're Gods belov'd inheritance;
They may command as Lords and domineere,
And think to make the godly stand in feare
Of their high looks and threats; but God one day
His mercy and his justice will display;

Jerem. 12.
Eccles. 2. tot. cap.

Simile.

Psal. 38. 10.
Mal. 3. 17. 18.

3 Theff. 1. 6. 7. 8.
9. 10.
Mal. 4. 1. 2.

Simile

And with an everlasting crowne reward
Such as unto his laws have had regard:
When such as did on earth the just disdain
Shall be rewarded with eternall paine;
As sheepe goe to the fold, they to the grave,
And in that day the just shall Lordship have;
Their beauty shall consume when they shall go
From their brave buildings to eternall woe.
It falls out with the godly in this case,
As with a Partridge which the Hauke doth chase;
The silly Partridge knowes not where to rest,
Nor where in safety she may build a nest
To save her selfe and young ones; for if she
Presume to soare aloft, and in a tree
Shall thinke to hide herselfe, the Haukes quicke eye,
And flying vermine her would soon discerie;
Should she creep in some hollow place ith' ground
To save herselfe from harme, she would be found
By creeping vermine; should she take a flight
Up to the mount, the Hauke still by his might
Would make her fall the greater; should she take
The water for her refuge, it would make
An end of her; should she creep in a bush,
Into the same the nimble dogs would rush,
And pull her out againe; and thus we see
That she from feare and danger is not free:
When as the Hauke is highly entertain'd,
And worthy thought of most to be maintain'd
In Princely houses, and esteemed fit
Upon the hand of some great Lord to sit:
But now observe their ends, and you shall see
That there a greater difference will be;

The

The Partridge being dead and neatly drest,
With Kings and Princes is in great request,
When as this stinking fowle (as nothing worth)
Unto the dunghill with disdain's cast forth.
God suffers many times his children here
To be in extreame wants, and as it were
Lost and forsaken, sometimes giving leave
Unto bloud-thirsty tyrants to bereave
Them of their lives and livings, so that they,
Not without cause, may with their Master say,
That foxes have their holes, the bird her nest,
But we have not a place wherein to rest,
Or put our heads, but are from place to place
Toss'd like a tennis-ball with great disgrace,
When such as have their minds bent unto ill,
In honour and in wealth doe flourish still:
But now observe their ends well in thy minde,
And thou the godly mans estate shall finde
More to be wish'd; the wicked we may see
A while to flourish like a laurell tree,
But so he dies, and suddenly to hell
Is drag'd by divells, evermore to dwell
In utter darkeness, and for aye to be
In everlasting paines and misery:
Behold the world's turn'd upside downe with him,
For he that did in worldly pleasure swim,
Must now sustaine an angry Judge his ire,
And ever burne in ever burning fire;
He that was wont to feed on dainty fare,
Now pines away with horror and despaire:
His dainty mouth that relish'd nought at all
But what was sweet, now nothing tastes but gall:

Luke 9.58.

Esay 65.13,14.

Psal. 37.37.

Luke 16

His throat that once did swallow down strong drink,
Is now more full of filth then any sinke :
He that had musick once to please the eare,
Can nothing now but hellish yellings heare,
He that had all things that might please the eye,
Sees nothing now but what may terrifie
Him to behold: he that was wont to have
All pleasant odors that contentment gave
Unto the sense of smelling, now in hell
Can nothing else but noysome favours smell ;
He that was deckt with silks , and crown'd with fame,
Is cloth'd with horreur and eternall shame ;
He that had many friends, and kinsfolke deare
In time of sicknesse to revive and cheare
His dying heart, salves for his grieve and sore,
Shall weep and howle in hell for evermore,
And shall no comfort, ease nor succour finde,
Nor any friend where to disclose his minde :
He that spent many dayes and nights in vaine,
Would give a world one minute to regaine ;
He that was wont to brag and brave it out,
With big and daring words and valour stout,
With thunder threatning words can neither daunt,
Nor with faire speeches hellish fiends inchant,
His feet that nimble were to run and goe,
Cannot convey his soule from endlesse woe ;
His hands that once were able to defend
Himselfe, his goods, his neighbour and his friend,
Are now fast bound in everlasting chaines,
And cannot free his soule from endlesse paines:
And last of all, he that did once possesse
All pleasures and delights this wildernesse

Could

Could yeeld to man, is now in such distresse,
 That men nor Angells can the like expresse:
 He that did once drinke wine and water strong,
 A drop of water craves to coole his tongue;
 Those pleasures which before he thought most deare,
 As daily soule-tormenters now appeare:
 Sweet meats require sowre sawce, vain pastimes paine,
 Mirth, misery, after fair weather raine,
 Hot summers, thunder, lightnings and strange sights,
 Cause in the aire, faire dayes oft fouleest nights:
 The just shall this behold, and feare the Lord,
 And laugh at him, and say with one accord,
 Behold the man that made not God his stay,
 But trusted in his strength, his muck and clay;
 But now observe the upright and the just,
 Which in the Lord at all times put their trust,
 For sure the end of such is endlesse peace,
 God in the end their comforts will encrease:
 Behold poore *Lazarus* falls sicke and dies,
 And ther's an end of all his miseries:
 The case is altred much, for he that lay
 At *Dives* gate in want, is now for aye
 Ev'n with an everlasting Crowne possesse,
 And ever shall in *Abrams* bosome rest;
 He that at *Dives* gate beg'd crums of bread,
 And such as from his table fell, is fed
 With blessed Angells in that blessed place,
 Where he beholds his Maker face to face;
 He that a beggar was of petty things,
 Is now advanc'd above all earthly Kings:
 Then let us be content in (e) each estate,
 And not esteem our selves unfortunate;

Prov. 29. 16.
 Phil. 1. 103. 17, 16,
 17, 18.

Psal. 119. 142.

When we the wicked and ungodly see
 To flourish as it were a lawrell tree,
 For sure the iust mans poore estate's (a) worth more
 Then the ungodly mans great pompe and store;
 Yet ought we not in any case to be
 So far content with our estates, that we
 Thereby grow carelesse if with plenty blest,
 Or desperate in minde, if long opprest
 With want and need, for such unpleasant weeds
 Not from the spirit, but the flesh proceeds;
 If God then give us (b) peace and happy daies,
 Let us remember evermore to praise
 And blesse his holy name, and humbly crave
 His blessing on our selves and what we have,
 Or else our (c) health and wealth, our strength & peace,
 Will our eternall misery encrease:
 He that hath been halfe pin'd for want of meat,
 And comes unto a place where he may eat
 His fill, may glut his feeble stomach so
 That he thereby more faint and sick shall grow;
 So when we, fading-false-conceiued pleasures,
 Honours, preferment, and all worldly treasures
 Embrace with too great and too deep content,
 They often prove to us a punishment:
 Or if the Lord afflict us any waies
 With sicknesse or diseases, that our daies
 Grow wearisome to us, yea if he send
 The plague so hot amongst us, that one friend
 Dare not come to another, if his hand
 Bring the deuouring sword into our land,
 And after that a famine, if he smite
 Our soules with pangs of hell, and so affright

Deut. 6.10, 11, 12.

*Simile.*Our
Could

Our minds with horreur of our sins, that we
 Cannot tell where to rest, still (a) let us be
 Gratefull and meek, yet ought we not to stand
 Like stocks and stones when God shall lay his hand
 Upon us, or our Kingdome, as if we
 Did not discerne or feele our misery;
 This is no true contentment, but a kinde
 Of sottishnesse, or wilfulnesse of minde,
 'Tis not enough to say in God we trust,
 Though we say well therein, for so we must;
 Such thoughts as these must not be entertain'd,
 Without we use the meanes by God (b) ordain'd
 To set us free, for this may prove a signe
 That we are such as tempt the powers divine:
 Let's not in anger then with God dispute,
 Nor through despaire in minde grow resolute,
 But take *St. James* his counsell whilst we may.
 Are we afflicted? Let us humbly pray.
 We may in times of trouble and distresse,
 Unto the throne of grace have free access;
 We may with boldnesse to the Lord draw neare,
 And crave as many things as we want here,
 So that we crave them in that manner still
 Which is best pleasing to his holy will:
 If grievous troubles long upon us lie,
 And God seems for to slight our dolefull crie;
 Let us reflect unto our selves, and see
 Whether our hearts be humbled, for till we
 Returne with contrite spirits, and confesse
 The vildnesse of our sin and wickednesse,
 And (c) stedfastly resolve them to forsake,
 God will not heare the prayers which we make;

James 5. 83

Heb. 10. 19 cap.
 4. v. 14, 15, 16.

Num. 21. 9.
 1 Ioh. 1. 9.
 3 King. cap. 8. 49.
 to 50.
 La. 13. 42, 43, 44.
 Psal. 66. 16, 17,
 18.

H

The

Our
 and

Ier. 34. 5.

The father takes no pleasure or delight
To scourge his tender childe, so that he might
By faire meanes win him; but if once he finde
In him a stubborne and a wilfull minde,
He will correct him, and correct him till
He does submit himselfe unto his will:
Let not th' afflicted then much daunted be

Heb. 12. 1. 2. 3. 4.

Exod. 1. 11.

Luke 24. 26.

Acts 14. 21.

At the (e) prolonging of their misery;
But be assur'd that God intends by this
To bring their soules unto eternall blisse.
What though thou art afflicted more then all
Thy friends besides? What if the Lord should call
Thee out alone to suffer for his word?
If he a greater measure will afford
Of strength to thee, thou hast small cause to grudge,
Or of his justice rashly for to judge:

Simile.

Psal. 119. 72.

Psal. 7. 10.

Rom 8. 29.

Heb. 4. 13.

The wise Physitian will not give the childe
The purge the father takes, but one that's milde,
One that may with his tender yeares agree,
And to his nature correspondent be:
The great Physitian of our soules doth know
What we are able best to undergoe;
He knowes the frame and nature of our hearts,
He tries the reines and our most inward parts,
And will not lay his hand on all alike,
Neither at all times with the same rod strike:
One man is crossed in his reputation,
Another in his birth and education;
Parents sometimes are crossed with a childe
That proves a prodigall, and growes so wilde,
That he will not be rul'd doe what they can,
Standing in awe neither of God nor man;

The childe with an ill father, and the wife
With such a husband, that her very life
Seems as a hell on earth, some in their health
By daily sicknesse, some in their wealth
By losse of goods: then (a) let not mortall men
Dispute, why, where, by whom, what, how, and when
They suffer at Gods hands? But be content
(Sith they have fin'd) to beare the punishment:
The good Physitian will not seek so much
To give his physicke, as the cure of such
As he shall take in hand, and therefore tries
One way at first, if that serve, he applies
No more, but leaves them off; (b) but if he finde
Much dregs and corrupt matter still behinde,
He useth launcing, cupping, letting blood,
Yea any way whereby to doe them good;
And if at any time he intermit,
It is because his patients are not fit
By reason of their weaknesse, not that he
Intends to leave them off; and thus we see
God deales with his owne people many times,
In purging them from soule-corrupting crimes;
For when the waies of God we are not taught,
Nor by the first (c) crosse profit as we ought,
He either lets it longer on us lie,
Or sends another, though not presently,
Because we cannot beare it; let's then learne
To profit by our troubles, and discerne
The hand of him that strikes, and for what ends
The Lord unto his children crosses sends;
And when at any time we see his hand
Stretcht out against a City, Towne or Land;

*Simile**Esay 50. 6**Ier. 5. 3. 6.
Esay 9. 27. 30.
Mof. 5. 12, 13, 14.
Amos 4. 6. usque
ad 13.*

Lam. 3. 40.

Let us both search our hearts and waies to see
 Wherein we might offend his Majesty,
 And so incense his wrath; but we alas
 As if it were a trifle let it passe.
 We sleep (*a*) securely on our sinfull beds,
 Till vengeance be powr'd down upon our heads:
 We wanting-wisdome to discerne aright
 The evill (*b*) imminent, Gods threatening flight;
 Seldome or never doe we take to heart
 These sins which justly cause God to depart
 From his owne Saints, we doe not understand
 Wherefore the Lord in justice plagues our land:
 We all are (*c*) apt enough to blame the times,
 But few or none record their bloody crimes;
 We say the times are bad, and thinke them strange,
 But where's the fault, what is't that makes this change?
 Doubtlesse our crying sins, our great backslidings,
 Our scoffing of Religion, and deridings;
 Those that with fervent (*d*) zeale professe the same,
 Though with the losse of life, goods or good name;
 Our high-aspiring minds, our great excesse
 In (*e*) diet and attire, our drunkennesse;
 Our swine-like rooting in this muck and mire,
 Our (*f*) whoredome and inordinate desire,
 Our (*g*) worshipping false gods, our adoration
 Of the true God after a strange fashion;
 Our taking of Gods name so oft in vaine,
 By sin-procuring words, and oaths prophane;
 Our stubbornnesse and disobedience
 To (*h*) governours, whom with great reverence
 We freely ought t'obey in all commands,
 That equall with Gods Law and Justice stands;

Esay 59. 1. 2. 3. 4.
 Lam. 3. 42. 43.
 44.
 Ie c. 11. 9. 25. usq;
 ad finem.

1 Pet. 2. 23.
 Exod. 24. 18.
 Rom. 13. 1. 2. 7.

Our

Our prophanation of that day of rest
Which chiefly God for his owne service blest;
Our sacriledge, the wounding and the tearing
Our neighbours credits, by false witnesse bearing;
Our inhumanity, and great (4) oppressions,
Our getting with injustice great possessions;
Our grinding poore men as it were to dust
For lucre of the world, which mothes and rust
Shall in the end consume; our guile and fraud,
Our usury and theft, our little laud;
Our great contempt of God and Christ in all
His morall and Lawes Evangelicall;
Our tyrannizing o're Gods people here,
As if we were set in a higher sphere
Or regiment a purpose for this end,
When as the God of Justice does intend
That such as are advanc'd to high degree,
Carefull preservers of his flock should be;
That they should helpe the fatherlesse and weak,
And in the poore mans case uprightly speak:
Our (6) discontentment and ingratitude
Towards the Lord for such a multitude
Of undefeived blessings; which oftentimes
We have repaid with most provoking crimes;
These are the locusts daughters which St. *John*
Notes in his holy Revelation;
Who faces have as faire as men, but beare
Stings in their tailes; O fly from them and feare.
With sweet embracements ivie kills the tree,
With vaine delights thy lusts will murther thee:
As *Iacob* to his household, so speake I
Unto each City, Countrey, Family;

H 3

Away

Exod 16 23.
Deut 5 12.
Exod 23 10.

Hab 2 7 usq; ad
13.

Not sure

Ezay 1. 2. 5. cap.
40 336. Ier. 2 5.
usq; ad 12.
Rom. 1. 21. usq;
ad finem.

Revel 9 7. 10.

Zephani. 1. 8. 9.

Jerem. 5. 7. 8. 9.

Ezay 5. 11. 12.

Ezay 18. 1. 2. 3.

Acts 13. 21. 22.

Ezay 6. 3. 4. 5.

Psal. 38. 18.

1 Sam. 2. 9.

Psal. 124. 1. 2. 3.

2 Pet. 3. 9.

1 Sam. 15. 26.

Away with those strange gods that are among you,
 And change your garments, for these things wil wrong
 Away with whoredome, drunkennes and pride, (you:
 Gods purity cannot such sins abide:
 Away with all prophanenesse, filthy talking,
 Lust and uncleannesse, all ungodly walking:
 For these infect, pollute and much defile
 Each house and Countrey, City, Towne and Ile;
 For what is past unfainedly be sorry,
 And spend your time hereafter to his glory:
 Boast not great Britaine of thy force and (a) might,
 It's God that does prepare the hands to fight;
 If thou hast great Jehovah on thy side,
 Thou need'st not fear thy foes our rageous pride;
 But if he be against thee, all thy powers,
 Wel-fortified Cities, Castles, Towers,
 Thy multitude of people, store of wealth,
 Bulwarks and walls, thy fortitude and health
 Thee cannot save: thy Towers whose lofty roose
 Threaten the Heavens, are not vengeance prooffe:
 Thou by thy sins hast highly God offended,
 And without doubt some evill is intended,
 Unlesse thou (b) meet him by thy true repentance,
 And thereby cause him for to change his sentence;
 Thy forty dayes have been twice forty yeares,
 And yet in mercy God to strike forbears;
 Thee in his bosome he had rather cherish,
 Then in thy sins thou should'st for ever perish:
 Goe then with speed, thy time no longer spend
 In vanities, thy heart in pieces rend;
 Thy antick-apish fashions lay aside,
 Let sackcloth serve thy nakednesse to hide:

Unfit thy selfe, reforme, returne, repent,
 With brinish teares thy bloody crimes lament;
 Repent in dust and ashes, pride must fall,
 And if not here, it doubtlesse elsewhere shall;
 Thy forces which thou trustest in will faile thee,
 Wealth in the houre of death will not availe thee;
 About things needlesse trouble not thy braine,
 Thy study turne into a better straine:
 Wreastle with God (a) let not thy courage faile,
 By earnest suites thou maist at length prevaile:
 Goe sue, and sue againe, take no deniall,
 Thou maist obtaine upon a further triall;
 To stand upon (b) deserts it is in vaine,
 Then crie for mercy, crie and crie amaine;
 Mercy sweet Lord, good Lord, what shall I doe,
 For Jesus Christ his sake some mercy show!
 My sins are great, thy mercies Lord are greater,
 Though I be sinfull, Lord, I am thy creature;
 On thy sweet mercy all my hope relies,
 To thee my only rock I bend my eies;
 Knock at Heaven gates as if thou wouldst all break,
 Till God to thee a word of comfort speake;
 Possesse him with thy sad complaint and grieve,
 Give him no rest untill thou findst reliefe,
 And if it please him for to heale thy fore,
 Lest worse things happen to thee, sin no more.
 But stay my muse, hast thou made known thine errant,
 According to the tenure of thy warrant?
 Hast thou not skipt the sins which are her bane,
 Fie thou art out, and must begin againe:
 Yet let *prudencia* be thy tutor still,
 And let *charissa* moderate thy quill;

Matth 9. 7-8.
 Marke 11. 24.

Iohn 5. 14

Let

Let not thy passion make thee too austere,
 In passing sentence be not too severe :
 Choler hath often made me fume and swell,
 But I have curb'd it as a fiend of hell;
 I would not blaze abroad anothers shame
 In hel-hatcht libells that should want a name;
 I never did affect to scold or brawle,
 As many men have done to purpose small :
 Will loftie spirits be out-braved? No :
 Reason their stubborne wills must overthrow :
 And how shall wit or reason there be found,
 Where haire-brain'd choller does so much abound ?
 Yet on the other side I blame as much
 All such as tongue-tide are, and chiefly such
 As are in place, and have command to tell
 Our *Juda* of her sins, our *Israel*
 Of her transgressions : these are sicke and weake
 In soule and minde, I mean they cannot speake
 A plaine or perfect word, or else for feare
 They should discountenance the upper sphere,
 They with the dog-star will lye hid at noone,
 And when they barke it will be at the moone :
 You know my meaning, well, I cannot stay
 To make it plaine, but in conclusion say,
 Were not their words so eaven we should see
 That many men by odds would better be :
 Here's (a) *Scylla* and *Charybdis*, shall I shun
 The danger of the one, and headlong run
 Upon the other ? No, it were far better
 That in my horn-booke I knew not a letter :
 I'll (b) looke before I leap, yea and before
 I le run upon such rocks, I'll keep on shore;

Esay 58. 1.

Then

Then my best way as I suppose will be
To have recourse unto my Geometry,
And to this brain-sick study bend my minde,
Betweene these two extreames a meane to finde;
Which if I doe, I'll take my rule and square,
And compasse too, and then I need not care
What malice can invent; nor need I feare
To view the Zenith of the upper sphere:
Some for my (*a*) paines perhaps may call me foole,
And say it were more fit I went to schoole
To learne my Accidence, then to relate
The misdemeanours of so high a State:
I must confesse full loath I am to enter,
And yet my vow compells me for to venture;
Yet I will have my rule and compasse by me,
That if in malice any should belie me,
Such demonstration I may draw at large
As ever shall an honest minde discharge:
Yea by this rule I'll draw my lines so squarely,
And cypher out these evill times so fairely,
That in conclusion they shall answer make,
It's very true, it is but our mistake:
Thus having made my way, I will begin
To name and to anatomize each sin:
Injustice and oppression shall be first,
For these alone will make a land accurst:
We were of late to such disorders growne,
That what we had we scarce could call our owne:
Monopolists, and new found tricks in store,
To make the Common-wealth both bare and poore;
But blessed be the Lord we are befriended,
Herein we see the matter well amended:

I

Our

*Injustice,
and
Oppression.*

Covetous-
nesse.

Our hearts are growne luke-warme, yea and stone cold,
 There's scarce a man alive that dare be bold
 To speake the truth, for feare he should offend
 His noble Patron, Parish or deare friend:
 Some with the Gergesites their hogs prefer
 Before their sweet Redeemer; others are
 With *Demas* too too prone Christ to forsake,
 And for their part this present world to take.
 This hellish charret tearmed avarice,
 Runs swiftly on foure wheels of sin and vice:
 Faint courage, greedy-gripping, churlishnesse,
 Contempt of God, of death forgetfulnesse:
 The horses drawing it are chiefly two,
 Greedy to catch, and loath for to forgoe:
 The carter driving it; desire to have
 The whip held in one hand, is called save;
 The reine i'th other, stoppage; and the road
 Wherein he drives is pleasing, (a) smooth and broad:
 The footmen running by are chiefly three,
 Envie, deceit, and grosse hypocrisie:
 The journies end is everlasting woe,
 For to the pit of hell we headlong goe,
 Unlesse the Lord of his preventing grace
 Block up our way, and crosse us in our race:
 What is the cause the childe does so desire
 To see the death of his indulgent sire,
 That he can neither wait on Gods good pleasure,
 Nor yet with patience stay his fathers leasure?
 But if he have not one thing or another,
 He grows sicke of the father or the mother:
 What is the cause that there is so much strife
 Between the husband and his lawfull wife,

Who

Who ought to have one heart, one will and (a) minde?
What is the cause so many are inclin'd
Closely to filch and steale one from the other,
With fraud and guile such things as they can smother?
What made that curst cative to betray
His loving Master, sure the love of clay?

Mat. 26. 15.

Quid dabitur? O curst avarice,
Which the Apostle tearms the root of vice!
What makes the Judge (b) the poor mans cause neglect,
And with such reverence the rich respect?
The elinch-fists Lawyers mouth is closely shut,
Till in his hand a fee his client put;
And after that his cause shall have no end
Whilst he hath land to sell, or coine to spend:
And thus with tricks and shifts, and strange delaies,
They wealthy grow by other mens decaies:
And to requite the Divell for his shifts,
They give their soules to him for new-yeares gifts.
The sacrilegious (c) patron robs Christs Spouse,
The holy Church, to furnish his owne house:
The cruell Land-lord racks his rent so high,
That he racks out his tenants hearts thereby.
The Tradesmen playing upon poore mens needs,
In raising of his prices, much exceeds,
Or by false weights, or insufficient wares
The Countrey man beguiles, cheats and insnares:
Some Barber Surgeons as I have been told,
Will oft prolong a cure for love of gold;
For if perchance one fall into their hands
That hath good store of money, goods or lands,
Their hearts consent to make of him a prey,
Their heads invent, how in what friendly way

*Sacriledge.**Cruelty and
deceit.*

Micah 6. 10. }

They their intent may bring to passe, and seem
 Such, as they would the world should them esteem,
 And that of them men might not judge amisse,
 They use some complementing way as this,
 Which I will briefly unto you relate,
 That honest men their knavery may hate :
 Y'are very welcome, Sir, boy reach a chaire,
 A cushion too, and fetch a cup of beere,
 This Gentleman and I may drinke a cup
 Before his sores we venture to rip up :
 Oh art thou com'd, 'tis well, where is thy dame?
 In bed, now lie upon her, lie for shame !
 These City dames minde nothing but their ease,
 Run quickly (sirrah) to her for her keyes;
 Come cut a toast and wash a pot, and fill
 Me a full cup : Sir, with heart and good will
 I drinke to you, I thanke you honest friend,
 And I would pledge you would it not offend
 The humour of my leg; you need not feare
 To drinke a cup or two of such milde beer ;
 Boy, fill him up his cup, I dare presume
 Into his leg this beer will never fume :
 Now in the name of God, Sir, when you will,
 I shall be ready to improve my skill;
 I feare you have conceal'd your grieve too long,
 And thereby done your selfe the greater wrong ;
 Turne but your chaire more fully to the light,
 And what it is I will resolve you right :
 Oh heavens ! what a malady is here,
 I vow 'tis ten times worse then I did feare :
 To meddle with it I am halfe afraid,
 Yet, Sir, I pray you be not you dismayd :

You

You may be sure I'll do the best I can,
And I can do as much as any man;
Yet for my part I will assure you this,
As yet I do not know what sore it is;
But be it what it will or can, I feare
It scarcely will be heal'd in halfe a yeare:
Well, to be brieve, he takes in hand this sore,
And seemes for aid the heavens to implore,
But note their knavery, for when they please,
They can assuage their paine, and give them ease,
Perhaps this monster is six months and more
In healing of some ordinary sore,
And sometimes makes him better, sometimes worse,
According as he finds him strong in purse:
For if he find the yellow humor stay,
With speed he takes his corrosive away,
And in a weeke or two will heale it more,
Then he had done in twice six weekes before.
I might speake more at large, and somewhat say
Of such Physitians as incline this way,
But they by this may see their owne disease,
And cure themselves, if that their worships please.
The cursed Usurer (that biting thiefe)
From others labours gets his whole reliefe,
And for this truth as well by night as day,
Christ in his members closely does betray,
Not with What will you give me? but commands
Eight in the hundred at his debtors hands;
Let him be rich, or of a meane estate,
He will not lose a penny of the rate,
Before he will do so, his greedy hands
Shall seise upon his body, goods, and lands;

Usurie.

Prov. 6 30.

Some of this sort in theft theeves far exceed,
 For oftentimes they steale but for their need;
 Yea, some are worse then *Iudas* in this kind,
Iudas betraying Christ but once, we find:
Iudas struck with remorse, desires to pay
 His mony backe, these oftentimes betray
 Christ in his members, and have hearts so hard,
 That they no honest course of life regard;
 They care not so they get but muck and mire,
 And satisfie their lust, and fond desire;
 Though they their Lord and Master Jesus sell,
 And damne themselves unto the pit of hell;
 Nay, shall I say that some are worse then hell,
 Should I say so, the truth I should but tell;
 Hell and the divell torment only those
 That unto God and godlinesse are foes;
 These good and bad, hell, none before they die;
 These, while they live in want and miserie.
 We are growne vaine in words, in thoughts and deeds,
 With vaine conceits each man his fancie feeds;
 Some in the aire build Castles, and suppose
 True honour chiefly to subfist in shewes:
 Old doting Misers are most prone to crave,
 When they should have their minds upon the grave;
 As if they thought true happinesse and blisse,
 Was not in worth equivalent with this;
 We may admire it, yet it is no wonder,
 Sith that their thoughts have ever been kept under:
 The yonger sort of each sex and degree,
 Make this their care that they from cares be free;
 Therefore their minds and wits are ever bent,
 To find out sports, and pastimes, to prevent

*Vanitie of
 youth and
 old age.*

The malancholy humour, for say they,
 In such the divell beares the greatest sway;
 Hang care and sorrow, saies mad-braines, for that
 My father spend-all said would kill a cat;
 Fill me the tother pipe, and tother por,
 What, shall I spare that which I never got?
 Lightly it came, and lightly it shall goe,
 By others gaines I will not wealthie grow;
 E're this estate be gone, some friend or other
 Will leave the world, and give me such another;
 Lets (a) eat and drinke our fills whilst we have health,
 In sicknesse who can take delight in wealth?
 God knowes what may become of our estates
 When we are gone, who knowes at what low rates
 Land may be sould (b) e're long? well, to prevent
 Such doubts and feares, let's freely give consent
 To make our selves as merry as we can,
 For what is life more then a blast or span?
 And therefore will you sin? rash youth take heed,
 If life be fraile and brittle, there's more need
 Of watchfulnesse and care, how can you hope
 For life eternall? when you give such scope
 Unto your lawlesse lusts? what, do you thinke,
 That at your follies God will ever winke?
 No, no, besure (c) God will you call at last,
 To give account for what is done and past;
 And whilst you strive (d) Charybdis for to shun,
 You to your ruine upon Scylla run;
 For though your passage please you very well,
 The haven at which you shall arrive is hell:
 I cannot but admire to see how some,
 As if no death or judgement were to come,

Mat. 10. 13, 14.
 2 Pet. 39.

*The melan-
 choly humor.*

Will

Will pawn their very soules the world to win,
 As if they thought true blisse to be therein.
 For want of understanding, some (a) men thinke,
 If they can eate good meate, and drinke good drinke,
 Afford to take tobacco, drinke rich sacks,
 And for to put rich raiment on their backs,
 Then they are well, and we say more then this,
 When as we say such cannot doe amisse;
 Alas poore silly men, you in conclusion,
 Will find the world to be a meere delusion,
 When death appeares your wealth will not availle you,
 Your stomacks and your palates both will faile you;
 Those meats and drinks which pleas'd you best of all,
 Will be as bitter to your taste as gall,
 Your crazie bodies will be sore and tender,
 Sicknesse will make your joynts so weake and slender,
 That rich attire will then torment you more,
 Then ever it did please you heretofore.
 Some thinke if they can get a faire estate,
 And put their wares off at a handsome rate,
 Be it by lying, (b) theft, deceit, or worse,
 Then they are happy men, although the curse
 Of God and man be upon them and theirs;
 And to our view a (c) reason hence appeares,
 Why many great and faire estates are brought
 So oft and soone to little or to nought:
 Alas poore man, I pittie much thy case,
 And wish that God may give thee better grace;
 What art thou better for a golden mine,
 If that a (d) curse be upon thee and thine?
 Leave off this evill course of life, and pray
 God to forgive thy faults, and not to lay

This to thy childrens charge, repent in time
 Of this thy crying crimson colour'd crime:
 Hereafter let thy chiefeft care be this,
 To make thy selfe and them true heires of blisse:
 Some place their happinesse in lofty Towers,
 In walks and gardens, deckt with dainty flowers;
 In orchards some, and some in spacious grounds,
 In cards and dice some, some in hawks and hounds;
 In horses some, and some in cocks and bulls,
 Some in their whores, some in their drunken guls;
 Some in a tennis Court, and some in bowles,
 And some to range abroad at night like owles
 To take the aire, or else to seek their prey,
 You know my meaning take it either way:
 Some take delight in making foolish Plaies,
 Others to act them; some spend all their daies
 In foolish vanities, untill at last
 The golden times of Gods free grace be past:
 What comfort will it be to thee to thinke
 That thou hast eat good meat, and drunke good drink?
 That thou hast had the world as in a string,
 And didst command thy tenants as a King
 To doe thee service? Yea what comfort can
 All earthly pleasures yeeld to any man
 When pale and grim-fac'd death shall wound his heart,
 And very soul with his al-flaying dart?
 Thou tookest great delight in hawks and hounds,
 To finde out sport, to range about thy grounds;
 But sicknesse now hath brought thy head so low,
 That for a world one step thou canst not goe;
 Thy head is weake, and noife thy temples wounds;
 What pleasure hast thou now in yelling hounds?

*The vanity
 of mens
 minds.*

*The vanity
 of worldly
 pleasures.*

Alas I know they but torment thy minde,
 Therein thou canst small ease or comfort finde !
 But in what state now lies thy filly soule ?
 Alas I cannot but thy case condole !
 Now thou hast ceas'd thy nimble hounds to follow,
 And canst not heare thy huntsmen whoop or hollow :
 Yea when thy paine through sicknesse most abounds,
 Death will prevent thee with a packe of hounds ;
 I meane distracting cares, thoughts, doubts and feares,
 Whose hellish yellings shall be in thy eares
 As long as thou hast life : but is that all ?
 No, still, as if thy torments were too small :
 Conscience as huntsman comes in with a crew
 Of cruell bloody hounds, which will pursue
 Thy fainting soule with so much force and might,
 As if they had forgot to doe thee right :
 No breathing space, no law (as huntsmen say)
 Thou must expect, and for to flie away
 It is in vaine, for it hath been debated,
 Whilst thou art living they will not be rated :
 But will thy death give them content ? O no,
 To judgement they with thee along will goe ;
 And never thinke themselves for to be well,
 Till thou and they with hel-hounds meet in hell :
 But will they let thee be at rest there ? No,
 They daily will augment thy endlesse woe ;
 Those very dogs which thou hast choisely bred,
 And at thy table plentifully fed,
 Will surly grow, and flie up at thy face,
 Unto thy finall horror and disgrace ;
 And as regardlesse of thy paines and groanes,
 Will daily gnaw upon thy flesh and bones :

But

Objec.

But some may say how should this come to passe?
 We read in Judges how that *Balaams* Ass
 Did check his master, and we know right well
 That dogs did lick the blood of *Iezabel*
 When she was dead, but that these dogs should strive
 To eat their master, yea and that alive,
 Yea and dogs that were daily fully fed,
 And lodg'd with him upon a feather bed;
 Of such a slaughter I have never heard
 That dogs their master should so ill reward:
 Their master, dost thou say? Had it been so,
 They had not brought him to this shame and woe;
 To all the world it might have been a wonder
 If he had sought in time to keep them under;
 But seeing he permitted them to reigne,
 It is not strange; but you may say againe
 That they were still well kept, 'tis very true,
 And hereupon this evill did ensue,
 For had those dogs (I mean his raging lusts)
 Been (as we say) kept short with scraps and crusts;
 Had they been kept but ~~an~~ under rate,
 They had not brought him unto this estate
 Of misery and woe, well, then from hence
 I may infer one use of consequence:
 If earthly pleasures cannot long remaine,
 And after end in everlasting paine;
 If they have been abus'd, let me advise
 You that have faulty been, now to be wise,
 From vaine delights your mindes and fancies weane
 From the extreame (a) excessse thereof I mean;
 I know some pastimes (b) lawfull are and good
 Both to preserve the health and cleanse the blood,

Ans.

*The vanity
and folly of
idolaters.*

Dent. 6. 13 14.
Deut. 8. 1.
Exod. 20. 5
Bl. 96 5 6 7. 8 9.

And how they will both soule and body make
More fit and ready for to undertake
Pious and holy works; but when men will
Their extreame raging fleshly lusts fulfill,
And take no care whether their souls shall goe,
Needs must their pastimes end in endlesse woe:
Others there are vainer then these by ods,
And such are they that bow to senselesse gods,
To graven images of wood or brasse,
To carved stones, to pictures wrought in glasse;
O foolish folke, is this the sum and scope
Of your religion, confidence and hope?
Out of the (a) Scriptures were you ever taught
To serve and worship what your hands have wrought?
So void of humane reason can you be
As to conceive a senselesse stone or tree
Subject to rottenesse, should be a God,
When underfoot the same is daily trod?
Where is your warrant then, faith is not found
Which is not built upon a steady ground?
You say, you have it from your honest Friars,
Beleeve them not, they have been alwaies liars:
What are their legends; but a masse of lies:
Cobwebs for to intangle butterflies:
You may have many gods, and many gawds,
You must use beads, and so you may your bawds;
You may use murder, theft, yea and what not?
Sith all shall be forgiven and forgot;
If to your ghostly (b) father you confesse
How, where, when, and with whom you did transgresse:
Is this Religion true? How can it be?
Falshood and truth could never yet agree;

Your

Your ground is false you much mistake the make,
 Great is their fault who keep you in the darke:
 The word of God, the only ground of faith,
 The perfect rule of true Religion faith,
 Thou shalt not kill, attempt how dare you then
 To murder Kings you bloody minded men?
 Out of the Scriptures can you bring good reasons
 To justifie rebellions, murders, treasons?
 What rule or warrant have you there to pray
 To stocks and stones, does not the (a) Scripture say,
 God is the Lord thy God, and him alone
 Thou shalt adore, no Saint, no (b) stocke or stone;
 In (c) merits why doe you such trust repose?
 How oft he does offend his God who knowes?
 Be not deluded by your silly Friars,
 Let God be true, (d) and let your Priests be liars;
 And some bewitched with a hellish pride
 The yoke of government will cast aside;
 And for this cause in part I feare the hand
 Of great Jehovah is upon our land;
 But some may say, it is not without cause,
 As snares and scourges some inflict our lawes;
 And it is time to stir, for if these might
 But have their wills, where should we seek for right?
 Unto the Lord of hosts, who only can
 Assuage the rage and raging might of man;
 For we are told in holy Writ, that when
 We seek to vindicate our selves, (e) we then
 Dishonour and affront the Lord, therefore
 When tyrants rage, let's God for aid implore:
 Yet I have one thing more to doe, that's this,
 To shew wherein some women do amisse;

Exod 20. 4.

Exod 20. 1.

Luke 5. 21.

3 Kings 8. 39. 40.

Esay 49. 20.

Psa. 50. 15. 76. 12.

Iude 24. 25.

1 Sam. 25. 34.

Esay 64. 4.

Rom 8. 4.

*Object.**Ans.*

Psal. 103. 6.

Heb. 10. 34.

*The misbe-
 haviour and
 incivill cari-
 age of wo-*

men.

A taske too hard for me who only have
 So small an insight, let the wise and grave
 Then speake in their behalfe as they have found them,
 For open hear-say I am loath to wound them;
 Much I have read, and much I have been told,
 But what I've seen to speake I may be bold;
 Women are rebells, yet I meane not all,
 But such as love to scold, to fight and brawle,
 Such as do strive the scepter for to sway,
 Such as would have their husbands to obey;
 But are these matrons, monsters I thinke rather
 A brood of hell, the Divell is their father?
 I speake not this so much in their disgrace
 (For I my selfe perhaps if in their place)
 Should faulty be herein, as for to shame
 Men, that have been and are herein too blame;
 For did not men on women so much doat,
 They would not be so oft cast over board,
 For if they get a man upon the hip,
 O they will goe neare to get the master-ship!
 Men must doe this or that, or they will brawle,
 Men must be rul'd, and they must governe all;
 Men must as slaves be subject to their wives,
 Or they will make them weary of their lives;
 I would men wiser were, for in conclusion,
 This great disorder will bring great confusion:
 Man ought to love, the woman to obey,
 Man may command, she should entreat and pray;
 Man is as head, the woman as the heart,
 The head we grant to be the upper part;
 Where is thy wit? O head, where are thy brains
 That as thy head thy heart thus rules and reignes?

Ephes. 5. 22.
 1. Pet. 3. 1.

Where

Where is thy courage thou faint-hearted snail
That thou pluck'st in thy horns if heart but raile;
Some (rather wormes then men) conceited elves
In hope of (a) mercy oft delude themselves:
It matters not, say they, what Prophets say,
We hope to morrow will be as to day;
The Lord is just, yet mercifull and (b) good,
And one that takes no pleasure in our blood:
Will he that made us, damne us? Surely no,
He made us that he might us show;
O brutish man, will not you understand,
Till you stand under his revenging hand?
Will you not feare untill you feel his rod?
Why doe you thinke so slenderly of God?
Be well advis'd, and for a truth this know
That God is sure, although to anger slow;
And that abuse of mercy will augment
Thy everlasting paines and punishment:
I cannot but much wonder for to see
How some will stand upon their pedigree,
And to their predecessors worth lay claime
When by foule vices they disgrace the same:
The charge of many soules some rashly take,
And after little or no conscience make
How they are fed, so they but feed the purse:
They care not though their flock grow worse & worse:
They feast, and powre downe wine in silver bowles,
And in the meane time starve the peoples soules;
Some thinke it once a month they can prepare
Themselves to preach, that it is very faire;
I wonder how this blockishnesse should be
In such as should foresee, see, oversee;

*Abuse of
mercy.*

Amos 6. 3. 4.

Wild. 22. 24. 25.

Eccles. 12. 13.
Psal. 50. 22.
Ezay. 29. 11.

*Slothfulnesse
in Clergi-*

men.

It

*Prophanati-
on of the
Sabbath
day.*

It is against Religion, sense and reason,
That such as should preach in and out of season,
Should thinke a Sermon once a quarter well,
When as (a) each day they teach the way to hell:
We oft Gods holy name and day prophane
By idle words and works, and pastime vaine;
In seaven daies the Lord requires but one,
We by our deeds replie he shall have none;
Our hearts are so bewicht with gaine and pleasure,
That in seven yeares we scarce can be at leasure
To serue the Lord, nay I may boldly say,
In seaventy yeares some scarce give God a day;
Some had much rather labour, drinke, or play,
Then go to church, to heare, to read, and pray;
Some will be looking to their shops and trades,
Some walking in the fields with pretty maids,
Some in a taverne, baudihouse, or worse,
Some waiting in by-places for a purse,
Some in the streets, some sitting at their doores,
Some in a pockie-alehouse with their whores,
For pleasure some, who little conscience make,
Journeies on purpose on this day will take,
Yea some bold vassalls of this hellish breed,
Will say the better day, the better deed:
O foolish man, how darst thou thus prophane
That day which God did purposely ordaine
For his owne use and service? dost thou thinke,
Because the Lord seemes for a while to winke
At this, and such foule sins, that therefore he
Unto a reckning will not (b) summon thee;
Thy selfe delude not with such vaine conceits,
God is most just in promises and threats,

Thou

Thou and the remnant of this hellish crew,
 Shall to your torments one day find it true:
 Some scoffe at good men, and slight true devotion,
 As if it were a hindrance to promotion;
 If in a towne there shall be found a man
 Strict in his life, he's tearm'd a puritan:
 If he so loath his finnes, as to inforce
 Himselfe unto a more religious course,
 Then most men will or do, he shall be blam'd,
 Hated of most, contemn'd, revil'd, misnam'd.
 But you may say, some are more nice then wise,
 There is a sect too (a) pure in their owne eies:
 It may be so, well, grant this to be true,
 Yet dare you then condemne all for a few?
 Because some overshoot the marke, shall we
 Shooe halfe the way? because that from a tree
 Some evill and superfluous branches shoote,
 Shall we in anger cut it up by th' root?
 There ever was, is, and for time to come,
 In church and common weale there will be some
 Of this and other sects, yet we are sure,
 That towards God we cannot be too pure:
 Where shall our wicked (b) Michols then appeare,
 Who never would Christs wedding garment weare?
 How can or dare they looke him in the face,
 Whom in his Saints they fought thus to disgrace;
 The throne of God is pure, needs must it then
 A torment be to all ungodly men.
 But some may say, they onely make a (c) show,
 What's in their hearts, the Lord above doth know.
 Tis true, God only knowes, how dare you then
 Presume to judge, you sinfull sonnes of men?

*Scoffing at
religion.*

Object.

Answer.

Object.

Answer.

Answer.

But grant there should be such, shall we therefore
 Because they play the cheater, play the whore?
 Shall we Religion and our God forsake,
 Because some men no better conscience make?
 Because that some doe from their first love fall,
 Shall we condemne and rashly censure all?
 We should be like to God our heav'nly Father,
 Who out of love and tenderneſſe had rather
 Spare many that are (a) faulty many waies,
 Then one condemne which his decree obeyes:
 Because the Doctor followes not the way
 Which he prescribes for others, shall we say
 That physicke is not good? or that because
 Some Lawyers are corrupt, thinke ill of Lawes?
 Because some hel-hounds in excesſe will drinke,
 Shall we the worſe of Gods good creatures thinke?
 Because like beasts some make themselves with wine,
 Shall we despise the sweetneſſe of the vine?
 Because (b) through folly some will goe astray,
 Shall we the fault upon Religion lay?
 Indeed this is the folly of our times,
 The father of a many wicked crimes,
 For were not godlineſſe so out of date,
 We should not prize vice at so high a rate:
 But some perhaps may say, it matters not
 What bablers say, a fooles bolt is soon shot:
 Soone shot, say ye? I could speake more at large,
 But loath I am to give the other charge,
 For feare my Canons should recoile, or hurt
 Your sense of hearing at her loud report;
 But upon this we will not long dispute,
 But rather to the throne of grace make sure,

That

That such disorders as have brought disgrace
Upon our Church, and Common-weales sweet face
May be reform'd; and that each man and woman
Unto more holy lives themselves may summon,
And not so ready be to lay the fault
On other men, when they themselves do halt;
For this I say, and dare affirme the same,
(Though great ones for the most part beare the blame,
As they are rods and scourges in Gods hand)
It is our sins for which he plagues our land;
For had our hearts been pious towards God,
And loyall to the King, had that been trod
Under our feet that rules both heart and head,
No such disorders could have ever bred
In Church and Common-weal; well, since we know
Our sicknesse and our cure, to God let's goe
With humble hearts, and crave his helpe and aid,
Who of a Chaos earth and heaven made;
Yea let us goe, and that without delay
Unto his throne, and in this manner pray:
Thou great Jehovah that dost all things frame,
And by thy providence dost rule the same;
Create in us new hearts, new thoughts and waies,
And bring in order these disorder'd daies:
With griefe of heart we cannot, Lord, but speak,
We are in ev'ry part both sicke and weak,
And whither should we goe but unto thee,
Who hast a salve for every malady:
Lord heare and heale us for thy mercy sake,
For unto thee alone our moane we make;
Lord give us grace to loath and leave our errors;
Lest in thy wrath thou multiply our terrors:

Hosea 6.1, 2, 3.

Deut. 32.39.

1 Kings 2.6, 7, 8.

God as a loving father hath we know,
Anno, 1588. Gi'vn warnings to us many yeares agoe,
 We fairely warned were in (4) eightie eight,
 When we were brought in^r such a narrow strait,
 That had not Gods right hand found out a way
 For us to scape, we had without delay
 And mercy, been destroy'd, since this his hand
 Hath mightily upheld our sinfull land,
 For had not God of his preventing grace,
 And goodnesse toward us, our stock and race,
 That hellish plot of *Gouries* brought to light,
 That feasting day had wrought a dolefulsome night:

Anno, 1605. Another warning we may well remember;
 Was given to us the fift day of November,
 When those blood-thirsty Papiſts did conspire,
 The house of Parliament to set on fire,
 And that at such a time, in such an houre,
 As they without all mercy might devoure
 The royall King, and Nobles of the land,
 To give themselves a soveraigne-command,
 And to effect this hellish plot, great care
 And paines they tooke, the great ones did not spare
 Purſes, nor persons, but as slaves fast bound
 To doe the divell service, they were found
 To worke at under-rates, to take what pay
 Might follow this most execrable way:
 The pit was dig'd, and we brought to the brim
 Ready to fall, they aloft to swim,
 Supported with bulrushes of vaine hope,
 What great applause they should gaine from the Pope,
 The divels Vicar, and how much it might
 Enlarge their freedom, but God that gives light

In midst of darknesse did their plots disclose,
 Unto the admiration of all those
 That were then present, or should after heare
 By their forefathers, how once England were
 So undermin'd, that had not Gods right hand
 Upheld the props and pillars of the land,
 False hearted Papists, had soone brought us all
 Into great bondage, servitude, and thrall;
 But blessed be the Lord, may England say,
 Which no time hath us given as a prey
 Unto their bloody teeth; yea, blessed be
 His holy name to all eternitie;
 We as a bird escap'd the fowlers grin,
 And they themselves were (a) justly caught therein,
 And yet we have not turn'd to him aright,
 Nor done the thing that's pleasing in his sight:
 His bow against us hath (b) been lately bent,
 Into our chiefeſt Cities he hath sent
 The plague and pestilence, and feares of death,
 Of late strange inundations of the earth,
 Great threats of civill warrs; which God above
 Prevent for his great mercy sake and love;
 I cannot tell what some wish, think, or say,
 But I am sure this is the ready way
 To mangle, overthrow and ruinate,
 The good and welfare both of church and state;
 For should such bloody times in England come,
 We might well feare a dreadfull day of doome;
 To us hath God his faithfull Prophets sent,
 To give us warning of the punishment,
 For which our bloudie finnes aloud do crie,
 For our offending of his Majestie;

Psal. 124.

Iob. 4. 8.
Psal. 37. 2.

Anno, 1602.

Anno, 1640.

Anno, 1641.
1642.

But we not liking of their heauie newes,
 Have not refrain'd them strangely to abuse;
 Unto our shames we cannot but confesse
 We have been oft convinc'd of wickednesse,
 As how our sins if we did not repent,
 And turne in time, would not alone prevent
 All hope of mercy and of future grace,
 But bring our soules to that infernall place,
 Where we should evermore tormented be
 In everlasting chaines of misery,
 And yet the Lord we have not truly sought,
 Nor hereby been instructed as we ought;
 We therefore justly may expect the sword,
 A famine not of bread, but of the word:
 Let it be our chiefe wisdome then betimes
 To meet the Lord, let us confesse our crimes.
 Unto his throne let us appeale this day
 With contrite hearts, and in this manner pray:
 Thou mighty God of Gods, thou King of Kings,
 The maker and disposer of all things,
 Dispose so of our hearts, mindes, thoughts and waies,
 That we may evermore set forth thy praise;
 We must confesse, O Lord, unto our shame,
 But to the glory of thy dreadfull name,
 That we too often have provok'd thine ire,
 And caus'd thy wrath to burne as hot as fire,
 By our abuse of mercy and of grace,
 That thou mightst justly make our dwelling place
 And chiefeest Cities desolate and void,
 And without mercy let us be destroy'd
 From off the earth; yea thou mightst justly take
 Thy blessed Candlesticke away, and make

Amos 1. 11.

Us live in darknesse, because thou hast sent
The light into the world, with this intent
That we the path and way might cleerly see
That lead to life eternall; but still we
In ignorance have taken more delight
Then in beho'ding of thy blessed light;
All things which thou hast made doe stand in awe
Of thee their Maker, and by natures law
Observe their course and order, yea and praise
Thy holy name according to their waies:
But man whom thou hast made all things to rule
Knowes not his Maker, as the oxe or mule
Their owner, or their Masters crib; therefore
Thou might'st ev'n in thy fury give us o're
To our owne waies; and cause us to become
Like stocks and stones which are both deaf and dumb;
We have receiv'd such mercies at thy hands
As thou hast not bestow'd on other lands;
With Angells food we have been daily fed,
Unto thy selfe, O Lord, thou hast us wed;
But we like harlots have thee quite forsaken,
And for our guides our owne devices taken;
So that shouldst thou us suddenly divorce,
We must confesse thy justice upon force:
Great plenty thou hast giv'n us many years,
And freed our hearts from terrifying fears
Of forraine and domestick enemies,
Yea thou hast slaine our foes before our eyes;
But we hereby thinking our selves cock-sure
Have grown so carelesse, wanton and secure,
That we have quite forgotten thee our God,
So that shouldst thou now scourge us with the rod

Of war and want we could not but confesse,
 That we by reason of our wickednesse
 Have justly this deserv'd; yea ten times more,
 Should thou in justice Lord with us quit score;
 So that our mouthes are stopt in our defence;
 We cannot speake a word of consequence;
 But to thy mercy we our selves betake,
 And humbly thee beseech for Christ his sake,
 Thy people whom thou hast redeem'd to spare,
 That so thou maist unto the world declare
 That thou art good to Israel, thy deare
 And faithfull Spouse, and to all such as fear
 And worship thee; let not wilde boares destroy
 Thine heritage, let not the fox annoy
 Thy pasture-sheep, let not the vineyard fade,
 Or be laid waste, which thy right hand hath made;
 Let not fat Bulls of Basan with their horns,
 Nor ramping Lions, Tygers, Unicornes,
 Have any leave from thee to hurt the same,
 For honour of thy great and dreadfull name;
 Refresh it with the dewes of thy good grace,
 That it may fructifie, and grow apace;
 So underprop it by thy mighty hand,
 That in the greatest storms it firme may stand;
 Let thine own arme so fence it round about,
 That it may flourish all the world throughout;
 That Cedars strong and tall, and monntaines high,
 And such small shrubs which in the vallies lie,
 In time of scorching heat, when as the sun
 In *Leo* shall begin his course to run,
 May shade themselves under thy well spread vine,
 Till he to *Virgo* passe, a milder signe;

Thou that upon the heavens high dost ride,
Thou that sits at the sterne our ship to guide,
Now in these last, these worst, and evill daies,
Guide thou our sliding feet into the waies
Of peace and; truth thou that in safety keeps
Thy chosen flock, O thou that never sleepest,
Nor slumbers; now with speed thy truth defend,
And from thy holy hill some succour send;
All power is in thy hand, declare the same;
That heathen men may magnifie thy name,
Let not O Lord, those that seeke to betray
Thy holy ones, have any cause to say
Where is the God become that should you save,
Who will deliver you now from the grave?
O thou that causest hills like wax to melt,
Defend thy Sion wherein thou hast dwelt
So many yeares; thou that dost dwell on high,
Against thy foes thy selfe now magnifie;
Let not the tares and weeds destroy the wheat,
Let not devouring catterpillars eate
Thy pleasant fruite, we cannot but confesse,
With grieve of heart, thy crops grow lesse and lesse;
But stinking weeds encrease and flourish so,
That shortly they thy crop will overgrow,
Unlesse for honour of thy name, with speed
Thou wilt vouchsafe O Lord, the same to weed;
O deale not with us after our deserts,
Nor after the uprightnesse of our hearts:
What would become of sinfull, mortall man,
If thou his sinfull life shouldst strictly scan:
If thou shouldst marke what we have done amisse,
Who could expect to reape eternall blisse:

M

Thou

psal. 78. 13, 14.

Thou that in Zoan by thy mighty hand
 Couldst so divide the seas, that on drie land
 Our forefathers might passe, canst also heale
 The breaches of our Church and Common-weale;
 Our land's divided, and divided so,
 That we amongst our selves can hardly know
 Whom we may safely trust, which makes all those
 Which doe thee and thy word of truth oppose,
 As chiefly Papists, to rejoyce and say,
 H1, ha; so, so; there goes the game away:
 Thou mightst in justice, Lord, we doe confesse
 Us of our lives and livings dispossesse;
 Thou mightst deprive us of the meanes of grace,
 And from beholding of thy blessed face;
 And give us up into such Heathens hands,
 For ever to remaine in cruell bands
 Of slavery and thraldome, because we
 Have broke our covenant so oft with thee:
 Yet Lord, now in our need some pity take,
 Ev'n for thy mercy, truth and promise sake;
 Thou hast (we know) been mercifull indeed
 To *israel*, yea thou hast *jacobs* seed
 Restor'd from thraldome, yea, O God, we finde
 In holy Writ, thou blott'st out of thy minde
 All their misdeeds, and heinous wickednesse,
 Whereby they did thy holy Laws transgresse;
 Thou didst assuage thy wrath, and mitigate
 Thine anger towards them; yea in a state
 Of happinesse didst seat them, so that they
 Might be a people unto thee for aye;
 O let thy people in this sinfull land
 Such mercies finde, O Lord, now at thy hand:

Turne

Turne us, O God o' saving health from all
Our evill waies, which unto heaven call
For vengeance on us, let thine anger cease,
And from all hellish thraldome so release
Our bodies and our soules, that still we may
With freedome magnifie thee day by day;
Vengeance, O Lord, doth properly belong
Unto thy Majesty, revenge the wrong
That hath been, and now is done unto thee
By such as hate thy truth in sanctity;
O judge of all the world, thy selfe exalt
Against all such as would thy truth assault!
Let not the wicked, and the worldly wise
Over thy faithfull people tyrannize;
Let not false-hearted Papists, who conspire
The ruine of thy Church, have their desire;
Let Superstition and Idolatry
Like to a rotten hedge for ever be
Trod underfoot, let merit-mongers all
Be like a rotten house, and tottering wall;
Give not the soule, Lord, of thy Turtle Dove
Unto the Beast, remember in thy love
And tender mercies, such as are opprest
By wicked men, or any way distrest;
Thy faithfull covenant consider well,
For they are cruell that on earth now dwell;
The shepheard seeks to fleece his flock, the lambe
Growes ravenous and woolvish to her dam;
The bird the nest where she was hatcht bewraies,
Judas his Master cunningly betraies;
Behold but how the wicked thee defame,
And how the foolish folke blaspheme thy name;

Arise, arise, and thine owne cause maintaine,
 For thou hast said the helpe of man is vain;
 Why dost thou sit as one that's fast asleepe?
 Why is thy wrath so hot against thy sheepe?
 Thinke on thy congregations, and behold
 Those places which thou hast possessest of old;
 But above all the rest, remember well
 Mount Sion, wherein thou was wont to dwell;
 Let not the foolish laugh thy Saints to scorne,
 Nor let the wicked man lift up his horne,
 In sunder break their hornes, but raise on high
 The hornes of such as serve thee faithfully.
 Confound them in their wicked plors with shame,
 That daily labour to obscure thy name;
 Cast downe those mighty mountaines, which oppose
 Thee in thy waies, but let O Lord, all those
 That wish well unto Sion, firmly stand
 As Cedar trees in this our realme and land;
 O let thy Gospell flourish in despite
 Of such, as most abhorre thy sacred light,
 And for this end, we humbly thee desire,
 The hearts of all our rulers to inspire
 With so much wisdom, and soule-saving grace,
 That they may daily labour to deface
 All superstitious worship, and advance
 Thy blessed word and sacred ordinance;
 Thy judgement Lord upon the King bestow,
 Thy righteousness upon the Prince, that so
 He may his loyall subjects rule aright,
 And eke defend the poore against the might
 Of such as would them wrong without a cause,
 Yea many times against his, and thy lawes;

Let

Let those high mountaines under him encrease,
 In this his realme true zeale, and godly peace,
 And let the little hills their minds apply,
 To punish vice, and manage equitie,
 Lord let thy Priests be clothed with thy truth,
 And righteousness, as *Naomi* and *Ruth*,
 Make them to live in love, that there may be,
 In life and doctrine a sweet harmonie:
 Let *Moses* now and *Aaron* Lord appeale
 Unto thy throne, let *Phineas* with zeale,
 True judgement execute without delay,
 That they in time thine irefull hand may stay,
 That so our God thou maist continue still,
 And we a people ready to fulfill
 Thy holy lawes, and all our sinfull daies
 Shew forth thy noble acts, and worthe praise,
 Thy whole and holy Church, O Lord, preserve
 In unity and peace, let not them swerve,
 Or be misled with errors, that desire
 To worship thee, with hearts and minds intire:
 Those that are simple, ignorant, and blind,
 And earnestly desire the way to find
 That leads to life eternall, by thy grace
 Illuminate O Lord, that they thy face
 And blessed countenance may clearely see,
 And with this sight so much delighted be,
 That they may dally labour to obtaine
 More knowledge of thy word, and thereby gaine
 Assurance of thy goodnesse to the just,
 And faithfulnessse to those that put their trust
 In thy sure promises, those that are weake,
 And yet through godly zeale desire to speake

In behalfe of thy truth, yea if need be
 To seale the truth thereof and sanctity
 Ev'n with their blood; enable with thy hand
 In midst of flames of fire upright to stand;
 O strengthen them by thy al-working might;
 Courageously to fight the Lambs great fight;
 Those that are borne of thine immortall seed,
 And as new borne babes much desire to feed
 Upon the sincere milke of thy pure word,
 Full streaming breasts, O Lord, to them afford:
 Lastly, give peace in these unquiet daies
 Wherein pride, guile and malice so much swayes;
 For now, O Lord, great dangers are at hand,
 As by thy frownes we clearly understand;
 Thy ever-over and all ruling hand
 Hath brought astonishment upon our land;
 Thou hast declared heavy things to thine,
 And caused some of us to drinke the wine
 Of giddinesse, so that we scarce can tell
 When we doe evill, or when we do well:
 O give a banner unto such as fear,
 And worship thee with hearts and minds sincere,
 That it may now and ever be displaid
 Against all such as shall thy truth invade:
 Returne, O God, let not thy wrath proceed,
 Shew us some favour, helpe us in our need;
 So fill our hearts with mercy that thy praise
 We may extoll with gladnesse all our daies;
 O let that peace of thine which passeth all
 Our understandings, keep our soules from thrall;
 Yea soules and bodies both let it preserve
 So in thy feare, that we may never swerve

From

From thee our onely God, but through thy grace
In godlinesse may finish this our race,
That when we yeeld up this life transitory,
We evermore may dwell with thee in glory;
These and what else, O Lord, thou knowest best
In thy great wisdome for us, we request
Not as desert, for nothing's due but shame,
And hel-fire unto us; but in the name
And for the sake of that Son of thy love,
Who for our sakes alone came from above:
To whom with thee, O God, of saving grace,
And to thy holy Spirit in the next place;
We give all honour, and desire t'adore
Thy holy Name, both now and evermore.

Amen.

John B. Carnes

JB

PARTICVLAR
REMEDIES
AGAINST
DESPAIRE.

COLLECTED
Out of DAVID his PSALMES,
And applied to the severall Conditions
of men in this vale of Misery.

By F. T.

Pfal. 107. 43. Hosea 14. 10.
*He that is wise to record well in minde
These things, shall understand how kinde
And good God is to such as meekly beare
His rod, and thereby learne his Name to fear.*

Pfal. 34. 8.
*Taste then and see how good God is and just,
Blessed are they which in his mercy trust.*

LONDON,
Printed by THO: HARPER.
MDCXLIII.

REMEDIES

AGAINST

DESPAIR

COLLECTED

Out of David his Psalm
And applied to be a remedy to
of men in this way of misery.

By R. T.

DEL. TOY AND HONOR TO
Methu: his Majesty's most
I hope to be a remedy to
And good God is to be a remedy to
His red, and thereby to be a remedy to

His Majesty's most
And good God is to be a remedy to
His Majesty's most

LONDON

Printed by Tho: HARRIS

Remedies Against despair in times of warre.

THe Lord of hosts doth take our part, his aid
Prevents all harme, on him our hope doth lie;
He causeth warres to cease, he breakes the bow,
He cuts the speare, and chargeth burnes also;
Be still, and know that I am God, and I
Throughout the earth my selfe will magnifie.
God breakes the arrowes of the bow, the shield,
The sword, the speare, the buckle in the field,
Thou art more bright, and shalt remaine for aye,
More puissant then mountains high of prey,
Stout-hearted men, ych mountaines strong and steepe,
Through thee are spoiled, and have slepe their sleepe,
The mighty men of warre, great men of might,
Have found both liars and liars to fight:
At thy rebuke thou shalt dost and keepe,
The charret and the horse are cast a sleepe,
Thou, even thou art to be dreed, and who
Shall able be thy wrath to undergoe,
When thou to judgement shalt, O God, arise
To helpe the meek, and heare their dolefull cries,
Surely unto thy praise, mans might and rage
Shall turne, and thou the remnant shalt allwaie
The speare-mens ranks, the calves, and bulls of might,
God will destroy: and all that love to fight,
This is our God that saves us from all wrong,
Issues of life and death to him belong.

Ungodly men consult against the good,
 And plot how to condemne the guiltlesse bloud,
 But still my refuge is the Lord most just,
 Yea, my God is the rock in whom I trust.

Psal. 94. 21. 22.

The arrowes of the Lord are sharpe, to sting
 The hearts of those that fight against the King.

Psal. 45. 5.

Our eares have heard, our fathers have us told
 The mighty workes which thou hast done of old:
 How by thy might thou east the heathen out,
 And didst subdue such as were strong and stout,
 And in their place didst plant them by thy hand,
 That they in safety might possesse the land:
 They did not conquer by the sword, their arme,
 Their strength could not O Lord them save from harm;
 But thy right hand, thine arme, thy strength and might,
 Because in them thou tookest great delight,
 Through thee alone we have thrust back our foes,
 And trod those downe that up against us rose:
 Unto my bowe no confidence I gave,
 Neither from danger could my sword me save,
 Thou hast us sav'd for honour of thy name,
 Thou hast our foes put to reproach and shame.

Psal. 44. 1. 2. 3. 5. 6. 7.

As we have heard of old, and oft have beene
 Told of thy goodness, we have also seene
 Ev'n in the city of our God, that he,
 Will it establish to eternitie.

Psal. 48. 8.

God is our hope and strength, our rock and aid,
 Ready to helpe when we are much dismayd;

Then

Then though the earth be mov'd, and mountaines fall
Into the sea, we will not feare at all;

Though waters rage and troubled be, though waves

Beat downe high mountaines, God his people saves :

For there a river is, whose streames will cheare

The City of the Lord, his Saints most deare;

God in the midst thereof doth dwell for aye,

Therefore it shall not perish or decay.

Psal. 46. 1. 2. 3. 4. 5.

An host of men (Lord) I discomfite shall

In thee, through thee I shall leap o're the wall.

Psal. 18. 29.

Let God arise and manifest his might,

And then his foes shall put themselves to flight;

But godly men before him shall rejoyce,

Yea leap for joy, and sing with pleasant voice.

Psal. 68. 1. 3.

God is my rock, shall man make me dismayd?

God is my strength, why should I be afraid?

Psal. 27. 1.

O sing unto the Lord new songs of praise,

For he hath wrought great wonders in our daies;

His owne right hand and holy arme alone,

With great renowne his foes hath overthrowne;

The Lord declares his saving health and might,

His justice eke in all the heathens fight;

He calls to mind his mercy, truth, and grace,

To Israel, and all his faithfull race,

That all the world might see, and know right well;

The goodnesse of the Lord to Israel.

Then though the earth be moved, and mountains be removed,
Remedies against despair in case of want and poverty.

THe poore shall eat and be sufficed, and they
That fecke God, praise him, and shall live for aye;
The poore assuredly he will not despise,
Nor hide his face from their complaints and cries.
Psal. 124. 24. 26.

Although I be of meane degree and poore,
The Lord is my fullfill of me evermore.

Delight your selves in God with hearts entire,
And he will give to you your hearts desire.
Psal. 104. 27.

All wait on thee, yea things void of all reason,
That thou their food maist give them in due season.
Psal. 104. 27.

The needy God will raise out of the dust,
Out of the dung, the poore that in him trust.
Psal. 113. 7.

For want of food the lions may be pin'd,
But such as feare the Lord shall succour find.
Psal. 104. 27.

I have been young and now am waxed old,
And in this case to speake I dare be bold,
That I the godly man did never see
Forsoaken quite, nor his posterity
Through want constrained for to beg their bread,
But ever have been by Gods goodnesse fed.
Psal. 77. 29.

Cast thou thy burthen on the Lord, and he
In times of dearth and want will now with thee
Psal. 56. 24.

Trust in the Lord, to do good give thy mind,
Dwell in the land, and thou shalt succour find.

Psal. 127.

*Comfort for the godly when vengeance is rewarded
down upon the wicked.*

The just and upright man shall joyfull be,
When he the vengeance of the Lord shall see,
For they shall with their feet wide triumph then,
Ev'n in the blood of bloody minded men,
And men shall say, as cause they shall have just,
There is great fruit for such as in him trust.
Doubtlesse upon the earth: God there dwells,
That both in truth and righteousness he dwells.

As sheep go to the fold, they to the grave,
And in that day the just shall living have,
Their beauty shall console when they shall goe,
From their owne dwellings to eternall wee,
But God will me preserve from endlesse paine,
Because he will receive my soule againe.

Psal. 94. 14. 15.

The just shall this behold and praise the Lord,
And laugh at him, and say with one accord,
Behold the man that made not God his stay,
But trusted in his strength, his mire and clay,
But I shall be like to an olive Greene,
For in the Lord my trust hath ever beene.

Psal. 52. 7. 8. 9.

Comfort

*Comfort for the godly in a still, &c.**Comfort for the godly in evil and dangerous times.*

IN evil daies why should I feare though those
 That seek my life me cunningly inclose?
 For they that put their trust in riches most,
 And in the multitude thereof will boast;
 Their brothers soule from hell can no way save,
 Nor pay a price to free him from the grave.

*Psal. 49. 5, 6, 7.**Comfort for the godly against the conspiracy of the**wicked.*

Against the just the wicked may conspire,
 And gnash their teeth in madnesse and in ire;
 But God shall laugh to scorne them and their way,
 For why he sees the comming of his day:
 They may draw out their swords and bend their bow,
 The poore and needy man to overthrow;
 But their owne swords shall pierce their wicked hearts,
 Their bowes shall broken be in sundry parts:
 He knows the just mans daies and sees his way
 And his inheritance shall not decay.

Psal. 37. 12, 13, 14, 15, 18.

The Lord will breake their counsells, and disclose
 The plots wherein they do most trust repose.

Psal. 33. 10.

Thou hast my table richly deckt, although
 Mine enemies have sought my overthrow.

Psal. 23. 5.

*Comfort for captives, strangers, fatherlesse children,
and widowes.*

THe Lord relieves the poore and fatherlesse,
The stranger and the widow in distresse,
He makes the solitary man to live
In houses, freedome he to slaves doth give.

Psal. 146. 9. Psal. 68. 5, 6.

Though godly men by tyrants are brought low
And wanting harbor wander too and fro,
God raiseth them out of their troubles deep,
And makes them households like a flock of sheep.

Psal. 107. 39.

When they did wander in the desert wide,
And found no place wherein they might abide:
Yea, when their thirst and hunger was so great,
That, death, the faintnesse of their soules did threat:
Then did they crie to God in their distresse,
And he their grievances did soon redresse.

Psal. 107. 4, 5, 6.

Though they were few their foes then to withstand,
Yea very few and strangers in the land;
And when they found no place for their abode,
But wandred too and fro the world abroad;
He suffered them no wrong at all to take,
But mighty Kings reprov'd for their sake.

Psal. 105. 12, 13, 14.

Comfort for the godly in times of oppression.

OVer our heads thou hast made tyrants ride,
And us the raging fury to abide
Of fire and water, yet thou through thy grace

Didst bring us forth unto a wealthy place.

Psal. 66. 12, 13.

The Lord's with me, I need not feare or doubt
What man can doe though he be strong and stout.

Psal. 119. 6.

Now for the great oppressures and the cries
Of poore distressed men, I will arise
Saieth God the living Lord, and them restore
Unto the liberties they had before.

Psal. 12. 5.

I sought the Lord, and he my suit did heare,
Yea he did free my soule from all my feare;
They shall both looke and run unto his name,
Their faces shall not be abash'd with shame;
But say this poore man to the Lord did call,
And he both heard and rid him out of thrall.

Psal. 34. 4, 5, 6.

O praise the Lord, his praise abroad display,
For he is good, his mercy lasts for aye;
He thought on us, yea in our hase degree,
And from oppressors safely set us free.

Psal. 138. 1, 2, 3.

I with my mouth will laude the Lord, him I
Amongst the multitude will magnifie;
For at the right hand of the poore he stands
To save them from the bloody tyrants hands.

Psal. 109. 30, 31.

God will avenge th'afflicted, and the poore,
The just shall feare and praise him evermore.

Psal. 140. 12.

Incline thine ears to me (Lord) when I pray,
And hearken to the words which I shall say;

For

For strangers up against me rise, and they
That pleasure take in blood seek to betray
My soule with all the plots they can devise,
For God they have no time before their eyes.
Behold God is my helper straight at hand
With them that stay my soule the Lord does stand,

Psalm 124. 2, 3, 4.
Comfort for the godly in long afflictions.

His chosen people he will not always chide,
For ever they shall not his wrath abide,
For he knows well our molde and fashion just,
Our natures fraille and how we are lust.

Though it for many yeares have been your lots
To lie conceal'd amongst defiled pots,
Ye shall be like a dove, whose wings like gold,
And silver shine when once the wrath hold.

For though the wicked oftentimes by God
To prove his Saints, are used as his rod,
Yet shall it not their lot for ever be,
Lest they their head part to iniquity.

The Lord himselfe hath chast'ned me full sore,
But never hath to death me given o're.

Psalm 125. 3.
Psalm 138. 18.
Comfort for the godly in any strait.

Blessed is he whom *Yahweh* God doth aid,
And he whose hope upon the Lord is staid
Which

Which did of nothing earth and heaven frame,
 The sea and all pertaining to the same;
 Which keeps his word and promises most sure,
 From age to age, for ever to endure,
 Which doth proceed in justice to relieve
 His poore oppressed servants when they grieve;
 Which gives bread to the hungry, and sets free
 Such as are bound in chaines of misery;
 Which does the blinde to sight, and lame restore
 To limbs, and loves the just man evermore;
 Which helps the stranger in his great distresse,
 And keeps the widow and the fatherlesse.

Psal. 145. 5, 6, 7, 8, 9.

When as my parents deare did me forsake,
 The Lord did me into his favour take.

Psal. 27. 12.

When I in trouble am and heavinesse
 I'll thinke on God, my griefe I will expresse;
 I will consider well the things of old;
 And what in former times I have been told;
 I will regard the workings of the Lord,
 What he hath done long since, I will record;
 Yea, whilst I live, my tongue shall no time spare
 His counsells deep and wonders to declare.

Psal. 77. 3, 5, 11, 12.

The Lord hath mindfull been of our distresse,
 And in his tender mercies will us blesse;
 To *Aarons* house his blessings he will show,
 And to the house of *Israel* also;
 Yea such as feare the Lord shall blessed be,
 Both small and great, of high and low degree;
 To them the Lord will multiply his grace,

which

Yea

Yea unto them, and to their stocke and rate. *Psalm 113, 13, 19.*

Our fathers have put confidence in thee,
And thou in mercy, Lord, hast set them free:
They were deliver'd when upon the name
Of God they call'd, they were not put to shame
That trusted in him.

Psalm 22, 45.

God's just in all his waies, his works are all
Most pure, he's might to such as on him call.

Psalm 145, 17, 18.

Doubtlesse, that man is blest whom God corrects,
And thereby in his holy law directs,
That he in evill daies may give him rest
When sinners shall for ever be suppress:
For sure God will no time the just forsake
Nor shun his chosen heritage to take.

Psalm 95, 12, 13, 14.

Comfort for the godly in time of sickness.

VWhen we lie languishing upon our beds
Of sorrow and of sickness, God our heads
And hearts doth hold, he heals our griefes and sores,
And us at length to perfect health restores.

Psalm 41, 3.

When snares of Death me round about beset,
And paines of hell me caught as in a net,
Then on the name of God thus did I call,
Deliver thou my soule, O Lord, from thrall,
The Lord is mercifull unto the just,
And faithfull to all those that in him trust:

I was in wofull paine and sorrow, or but, much more so
And in his mercy he relieved me.

The foolishness by which I committed crimes, in which I
Upon their heads I have put many heapes of offences, yet
Their foolishness did not kill me, they went before
To hunger for, they were brought to death's door
Then did they cry to God for helpe and aid,
And he heard according to their prayer.

Though in the vale of death I walke, I will
No evil feare for thou art with me still.

ALL ye that trust in God be strong and bold,
Though ye be weak, God will your hearts uphold.

The Lord your strength and courage will encrease,
The Lord will bless you with eternal peace.

Hope in the Lord, be strong and no way feare,
And he will comfort and confirme thine heart.

My heart would faine, thought I not hope to see
In this small thy felicity.

The fatnesse of the house the just shall feed,
To them thy pleasant rivers shall exceed;
Because the Well of life remaines with thee,
And in thy perfect light, we light shall see.

Comfort for the afflicted.

111

The Lord hath bought the soules of all the just,
And none shall perish that in him do trust.

Psalm 124.

The Lord doth reigne, then let the earth rejoyce,
And let his Saints triumph with pleasant voice.

Psalm 97.

I waited long and did with meeknesse beare,
And God at length to me inclin'd his eare:
He brought my feet out of the mire and clay
Unto a rock, he led me in his way.

Psalm 125.

The Lord upon the iust doth fix his eyes,
His eares are alwayes open to their cries:
The godly cry, and God in mercy hears,
And frees their soules from troubles, pains, and fears:
Unto the meeke the Lord is neere and kinde,
To save such as afflicted be in minde:
Great are the troubles which the good befall,
But God in mercy rids them out of all.

Psalm 135.

According to thy promises most iust
Thinke on thy servant, for therein I trust;
In midst of troubles this my heart doth cheare,
This me revives when pains of death draw neere:
The proud of me have often made a scorn,
Yet shrink I not from thee as one forlorne:
For I thy lasting judgements call to minde,
Therein, O Lord, I joy and comfort finde.

Psalm 138.

Such as trust in the Lord shall stand as sure
As Sions mount for ever to endure;
And as the mighty mountains are about

Jerusalem

Confess for the penitents.
Jerusalem, &c. without all doubt,
From henceforth, and for ever, God will those
That trust in him with mercies great enclose.

Psal. 125. 1, 2.

Confess for the penitents.

THe Lord is just and mercifull also,
Apt to forgive, to wrath and anger flow.

Psal. 103. 8.

We with our fathers, Lord, we must confesse
Against thee have committed wickednesse!
The wonders thou didst work in Egypt land,
Our fathers did not rightly understand,
They did not call to minde the multitude
Of thy great mercies to them, but more rude
And stubborn were, yea in rebellion they
Did rise, and that a sea, yea the red sea,
Yet didst thou save them for thine owne names sake,
That thou thy power to be known mightst make,
Still they provoked God to wrath and ire
By their fond and inordinate desire,
Yet when he did behold their misery,
He heard in mercy their complaint and cry.

Psal. 106. 6, 7, 44.

Thou hast, O Lord, been mercifull indeed
To *Israel*, yea thou hast *Jacobs* seed
Restor'd from thraldome, and, O God, we finde
In holy Writ thou blot it out of thy minde
All their misdeeds and heynous wickednesse,
Whereby they did thy holy Laws transgresse;
My sins Lord I confesse with griefe of heart,
In this thy mercy let me have a part.

Psal. 85. 1, 2.

Of

*of the Lord is wrath and mercifull also
apt to forgive to wrath anger flow*

Comfort for the godly, &c.

113

Of joy and gladnesse thou shalt make me heare,
That thou my broken bones, O Lord, maist cheare.

Psal. 51. 8.

Give laud unto the Lord my soule, let not
The least of all his mercies be forgot,
That gave thee pardon, and will give all times
Pardon to such as will forsake their crimes:
After our sinnes with us he hath not dealt,
Nor for our sinnes have we his furie felt.

Psal. 103. 2. 3. 10.

Comfort for the godly in time of death.

IN evill times they shall not danted be,
In times of death they shall Gods goodnesse see.

Psal. 37. 19.

Behold the eyes of God, behold the just,
To helpe all such as in his mercy trust,
To free their soules while here they live on earth,
From the devouring jawes of death and dearth.

Psal. 33. 18. 19.

Comfort for the mariner in danger of shipwreck.

They that in ships into great waters goe
For, and with merchandize both to and fro
Observe and daily have Gods works in mind,
His wonders deep they in the deep do find,
For at his word the stormie winds arise,
Wherby the surges seeme to threat the skies,
They mount aloft, and plunge the depth againe,
So that their soules consume with feare and paine.

P

They

They stagger like a drunkard to and fro,
 Their skill is gone, they know not what to doe;
 Then did they cry to God for helpe and aide,
 And he them heard according as they pray'd,
 The boist'rous stormes he makes to cease, the rage
 Of roaring waves his hand doth soone assuage,
 Then are they glad, then do they shout and sing,
 When God doth them unto their haven bring.

Psal. 107. from 23. to 30.



**A few short Meditations and ejaculations upon the ATTRIBUTES of
 God, the Lords PRAYERS, and the
 ten COMMANDEMENTS.**

Of the goodnesse and greatnesse of God.

Meditati. I. **L**ord thou art good as well as great, and this
 Happy commixture is the ground of blisse,
 What comfort would it be to us, if thou,
 O great Jehovah, shouldst the heavens bow,
 And come in majestic *alas*, thy might
 Without thy goodnesse would but us affright;
 If thou wer't only good and hadst not might,
 When we were wrong'd, where should we go for right:
 If thou hadst onely might, and wer't not good,
 Thy very name would frighten flesh and bloud:

yeht

q

But

Meditations and Ejaculations, &c.

113

But blessed be thy name, O Lord of hosts,
Thy goodnesse is declar'd through all our coasts;
Yea, we thy greatnesse, and thy goodnesse find
In Church and State, in body, soule, and mind;
But we the greater oft the worser grow,
In doing ill we oft our greatnesse shew:
Lord rather make us good then great, what will
Greatnesse avails us if our waies be ill?
Greatnesse without goodnesse, Lord we know
Will but procure our greater overthrow;
Therefore great God thy goodnesse we entreat,
To make us good, how ere thou make us great;
If thou wilt grace us, gracious God, with might,
Give us grace with it for to use it right.

Amen.

Of the wisdom of God.

THy wisdom is, O Lord, past finding out,
What man thinkes strange with ease thou bringst a-
But we are fooles, and neither understand
The words, nor workes of thy almighty hand:
O blessed God, we humbly thee desire,
Into our hearts true wisdom to inspire,
Make us to know thee and our selves aright,
Then shall our waies be pleasing in thy sight.

Amen.

Of the holiness of God.

Lord thou art pure and holy, we implore
Thy holiness to cleanse us more and more;

P 2

Each

116 *Meditations and ejaculations, &c.*

Each good and perfect gift must come from thee,
Lord make us such as thou wouldst haue us be.

Amen.

Of the justice and wrath of God.

4. *Med.* **W**Hat man Lord can abide thy wrath and ire,
Which being kindled burns as hot as fire:
O make us fearfull to offend thy Law,
Left we before thee be as hay or straw
Before a furnace, grant that we may praise
Thy holy name, and serue thee all our daies.

Amen.

Of the truth of God.

5. *Medic.*

Lord thou art true in all thy words and waies,
Justice and equity thy Scepter swayes;
We should be like thee, but alas we finde
Our hearts too much to fraud and guile inclin'd:
Lord breathe thy Spirit of truth into our hearts,
And write thy Laws within our inward parts,
Then shall our hearts be upright towards thee,
And eke our liues from foule offences free.

Amen.

Of the mercy of God.

6. *Medic.*

Lord thou art mercifull as well as just,
Or else what would become of sinfull dust:
We should be like thee, but our hearts are euill,
In cruelty we imitate the diuell,

Lord

Lord make us kinde and pitifull, that so
In time of need thou maist us mercy show.

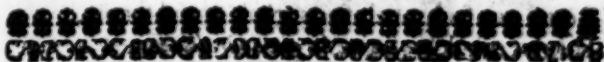
Amen.

Of the love and kindnesse of God.

Lord thou art kinde, thy love endures for aye,
Upon good grounds we can (with reverence) say
Thou seemest for to doat on man, for when
He went astray, thou broughtst him home agen;
When he had from thy holy Precepts swerv'd,
And thereby thy displeasure had deserv'd,
The penalty of death, then didst thou give
Thy Son to suffer death, that he might live:
O that our hearts could understand aright
The greatnesse of this love! that so we might
With body, soule and minde strive to adore
Thy holy name, both now and evermore.

7. *Medit.*

Amen.



*Short Meditations and Ejaculations upon the
Lords Prayer.*

Lord we are sinfull in our purest works,
Much pride, hypocrisie and evill lurks,
We cannot hallow thee it is our shame
That we may; in us *Hallowed be thy name.*

2. *Meditation.*

Amen.

I cannot but my misery condole,
My heart, my minde, my body and my soul

2. *Medit.*

Have been slaves to the world, the flesh and divell,
Nimble and prompt to run into all evill;
But in thy service lame, dead, deafe and dumb,
My soule release, Lord, *Let thy Kingdome come.*

Amen.

3. *Medit.* A constant, pure and cheerfull sacrifice
We know, Lord, is wel-pleasing in thine eyes;
Quicken our hearts that are of life-bereaven,
And let thy will be done here, as in heaven.

Amen.

4. *Medit.* Thou art *Our Father*, where then should we go
But unto thee for what we want below?
All creatures by thy providence are fed
Give us good God, this day our daily bread.

Amen.

5. *Medit.* Lord thou art full of kindnesse and of pity,
Loath to destroy the meanest Towne or City
If they repent, O helpe us to confesse
And leave our sins, forgive our wickednesse;
~~Remit our faults, unlose our chaines and fetters,~~
~~Forgive our debts, as we forgive our debtors.~~

Amen.

6. *Medit.* Lord thou art full of Majesty and might,
Able to put our greatest foes to flight;
Subdue those lusts that tend to reprobation,
And let us not be led into temptation.

Amen.

7. *Medit.* Thou art the God of Hosts, the King of Kings,
And hast command within thee of all things;
Let not the world, the flesh, nor yet the divell
Reigne over us: *Deliver us from evill.*

Amen.

*A few short Meditations or Eiaculations upon
the ten Commandments.*

THou art the Lord our God, the God of all; *1. Medit.*
Our souls and bodies thou hast brought from thrall; *tation.*
Grant we in word and deed may all agree
To have no other God, but only thee.

2. Precept.

Thy goodnesse largely, Lord, hath been exprest
To us and ours, when we have been distressed;
Yet we like fooles have aid and succour sought
From Idols vaine, which our own hands have wrought:
Open our eyes, O blessed God, that we
May leave our folly, and returne to thee.

2. Medit.

3. Precept.

Most blessed God, thy sacred will and minde
Fully set forth in sacred Writ we finde;
Thou wouldst not have us take thy name in vaine;
We of our selves cannot, O Lord, refraine;
O give us grace thy name for to adore
In word and deed, both now and evermore;
And if we call thee witnesse for to beare,
Lord make us carefull that the truth we sweare.

3. Medit.

4. Precept.

Because that we are ready to forget
To keep the day which thou apart hast set

4. Medit.

For

For thy owne selfe and service we may finde
~~A manner and way~~ to put us in minde;
 Yet we must needs confesse unto our shame,
 We are too prone to violate the same:
 Incline our hearts to keep this Law, that so
 We may escape thy wrath and endlesse woe;
 And in thy holy place may ever sing
 Sweet songs of praise to thee our worthy King.

Amen.

5. Precept.

5. Medit.

Lord ~~thou~~ wouldst have us honour and obey
 Our Parents, Pastors, and such as beare sway;
 O grant we may withhold no honour due,
 That happy dayes for ever may ensue.

Amen.

6. Precept.

6. Medit.

Life is thy only gift, therefore ought we
 To have our hearts and hands from murder free;
 Keep us from bloudshed, lest with curst Cain,
 Our soules for ever burne in endlesse paine.

Amen.

7. Precept.

7. Medit.

The pure in heart enricht with saving grace,
 With joy shall see the glory of thy face;
 To filthy lusts, Lord, we are much enclin'd,
 O sanctifie both body soule and minde;
 As we have faulty been herein, so grant
 We may repent, and leave this filthy haunt.

Amen.

8. Precept.

8. Medit.

We know thy Law doth say thou shalt not Reale,
 Yet we both rob thy Church and Common-wealth

In

In both we are but drones, we live to spend
 What others get, and for no other end;
 We in thy vineyard idle stand, yea we
 Ev'n in our private callings sloathfull be;
 Nay Lord, we as if of all grace bereft,
 Against thy majesty use fraud and theft;
 Our conscience knowes it to bee very true,
 Our practice shewes that we withhold thy due,
 Thy due is honour, glory, laud, and praise,
 But we blaspheme thee by our evill waies;
 Yea we might see, were we not like blind moles,
 Our theft toward our rulers, bodics, soules;
 O Lord bow downe the heavens and behold,
 Us in thy Son with mercies manifold;
 Unto thy justice we dare not appeale,
 Nor to our merits, for if thou shouldst deale
 With us, as we have dealt with thee, we might
 Justly expect that thou shouldst us requite
 With everlasting woe; O blessed God,
 Rather correct us with thy tender rod;
 Use us like children, though we must confesse
 We have been rebells, ready to transgresse
 Upon the least enforcements of the divoll;
 The world, the flesh, to ought that hath been evill;
 Make us in word and deed more just and true,
 That we may give to God and man their due.

9. Precept.

THou lovest truth Lord in the inward parts,
 But we have both deceitfull tongues and hearts;
 Grant we may not for envie, feare, or gaile,
 False witness beare, dissemble, lie, or faigne.

Amen.

Q

10. Precept.

Psalm c. 10. *Intercessio.*

IT is thy will that we should be content,
 With what in mercy thou to us hast sent;
 But we are apt to murmur and repine,
 And to accuse thy providence divine,
 As if thou wert unjust; or didst not know
 How upon men thy blessings to bestow:
 We thinke some have too little, some too much,
 When others prosper we are apt to grutch,
 To covet and desire those things, which we
 In conscience know anothers right to be:
 Lord make us for be content with what
 Thou hast appointed for to be our lot:
 Have mercy Lord upon us, and incline
 Our hearts to keepe all these thy laws divine.

Amen.

A few other short ejaculations.

By Ejaculation.

WE cannot pray nor praise thee as we would,
 Indeed we can do nothing as we should,
 For which our minds are bent to do thy will,
 Our adversities tempt us most to ill,
 O that our waies were so direct that we
 Might keepe they statutes. O that we could be
 What thou wouldst have us be: Lord we desire
 To worship thee with hearts and minds sincere,
 Lord let our sighes and groanes acceptance find,
 For perfect deeds accept our willing mind.

Amen.

3. Ejaculation.

Our many slips our weaknesse do proclaim,
Yet we desire to love and feare thy name;
We have not faith, we speake it Lord with griefe,
Yet we believe, Lord, helpe our unbelieve.

Amen.

3. Ejaculation.

Lord we are Pilgrims apt to go astray,
To lose our selves or faulter by the way.
O let thy holy word and spirit guide
And strengthen us that we may never slide!

Amen.

4. Ejaculation.

Lord in the world I am a silly sheepe,
Thou art the shepheard of my soule, oh keepe
Me safely in thy sheepefold, let me not
Wander in by-waies as one quite forgot;
Rather then I should in such waies remaine,
Use any meanes to fetch me home againe.

Amen.

5. Ejaculation.

Lord I am deafe and dumbe, yea lame and blind,
O by thy word illuminate my mind,
Make me the tidings of true joy to heare,
That thou again my broken bones mayst cheare:
Guide and direct my feet into thy waies,
Open my mouth and I shall shew thy praise:
My heart is hard I cannot turne to thee,
For Christ his sake in mercy turne to me.

Amen.

6. Ejaculation.

MY foes are many, mighty, of great power,
 Subtile, and such as would my soule deuoure;
 But I am weake, not able to withstand;
 The least of them, without thy helping hand;
 O helpe thy servant, Lord, my God most just,
 For in thee wholly do I put my trust;
 Unless thou be my buckler and my shield,
 I know my false and fainting heart will yield;
 Me with thy holy armour arme, that I
 May never shrink, nor from my colours fly.

Amen.

7. Ejaculation.

How long, O Lord, how long wilt thou withhold
 Thy fauour from me? is thy love growne cold?
 How long wilt thou reject me? I am thine,
 Unto my suite, O Lord, thine care incline;
 I sue for mercy, let thy mercy save
 Me from the power of sin, hell, and the grave,
 Then shall I sing thy praises, and reioyce
 Amongst thy Saints, with heart and chearefull voice.

Amen.

8. Ejaculation.

I Was conceiv'd, brought forth, and borne in sin,
 And all my life and daies haue spent therein,
 And by this meanes that image quite defac'd,
 Which through thy mercie once in me was plac'd;
 Sin as a leprosie hath overspred
 Both soule and body, so that from the head
 Unto the foot, there is no part that we
 (Knowing our selves aright) can say is free:
 Lord wash us in the blood of Christ, and so

We

We shall be whiter then the driven snow.
Renew thy image in us once againe,
We are thy creatures, do not us disdaine,
Of all faults past wipe out the totall sum,
And give us grace, that for the time to come
We may resist the world, flesh, and the divell,
Learne to doe well by ceasing to doe evill.

Amen.

9. Ejaculation.

THou all my life hast beene my tender father,
Leave me not now, but shew me mercy rather
In my distresse, the sorrowes of the grave
Lay hold on me, O for thy Sonnes sake save
Me from her jaws, receive me to thy glorie,
When thou shalt call me from things transitorie.

Amen.

Epilogus sive conclusio ad lectorem.

Lectores,

L*ibrum hunc (cui titulus est, The Soules Solace in time of
trouble, or Sovereigne Remedies against Despaire) in
manus vestras humillime commendo, a quo cum animo eum per-
legite, & quamvis curtas, & abbreviatis hasce invenietis medita-
tiones, de utilitate tamen (his vobiscum bene digestis) ne dubitetis,
obsecro Deum consolationis ut sint mihi vobisq; omnibus, sola-
men, & vita & articulo mortis.*

FINIS.